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Personal & General

The flag of H.M.S. "Vindictive" is to be placed in St. Paul's Cathedral, London, England.

The Bishop of Peterborough has offered to place the episcopal palace at the disposal of the Northamptonshire Red Cross Committee for a military hospital.

The names of several more "Old Boys," of Highfield House, Hamilton, appear in a recently published list as having been mentioned in dispatches by Sir Douglas Haig.

Trinity Church, on King St. East, Toronto, celebrated its 75th anniversary on Sunday last, the 23rd inst., and the celebrations were continued until the octave, June 30th.

The Rev. Walter Cox, Rector of Gananoque, Ont., was appointed Grand Master of the Ontario Grand Lodge of the I.O.O.F., at their recently held annual meeting.

The members of the St. John's Ambulance Corps of Toronto, held a church parade to St. Alban's Cathedral, Toronto, on the morning of June 23rd. The Rev. Canon Macnab was the preacher.

The Ven. Archdeacon Sing, a native Chinese clergyman, has been elected to act as Assistant Bishop to Bishop Molony, in the Diocese of Chekiang. He will be the first native Chinaman to be received into the Episcopate.

Dr. Warre, who is now 81 years old, has just resigned the Provostship of Eton College. He has practically spent his whole life amid the beautiful surroundings, "Where grateful Science still adores her Henry's holy shade."

On Friday evening June 14th the death took place of Mr. Robert M. Muller, in the General Hospital at Woodstock, Ont. Mr. Muller has for the past 11 years been the choir-master of New St. Paul's Church in that city. He was in his 56th year.

Harvard University, on June 20th, conferred the honorary degree of Doctor of Laws on Earl Reading, British Ambassador to the United States, and Doctor of Letters on John Masefield, the English poet and dramatist.

Mr. Bonar Law, the Chancellor of the Exchequer, moved a vote of credit for war appropriation purposes of 2½ billion dollars on June 18th in the House of Commons at Westminster. This sum will make a total appropriation since the commencement of the war of 37 billion dollars.

At the commencement exercises of Yale University on June 19th, the honorary degree of Doctor of Laws was conferred upon Earl Reading, British Ambassador, and Wm. Renwick Riddell, Justice of the Supreme Court of Ontario. John Masefield, English poet, received the degree of Doctor of Letters.

An interesting wedding will take place in Christ Church Cathedral, Ottawa, on July 3rd, when Miss Beatrice Muriel Bailey, second daughter of the late Rev. Thomas Bailey, and granddaughter of the late Senator Francis Clemow, will be married to Rev. Richard Symonds Tippet, a master at Trinity College School, Port Hope, and son of Mr. Arthur Tippet, of Montreal.

Capt. Alfred Pope, brother of Capt. Morde Pope, of Montreal, has been awarded the D.S.O., and the Lloyd meritorious medal and has also been presented with £3,000 to be divided

among his crew. Recently, he and his wife and child were presented to the King. Capt. Pope also holds the rank of lieutenant in the Royal Naval Reserve. The deed for which Capt. Pope and his crew have been honoured is not publicly known as yet.

Announcement was made on June 23rd, that Canon A. C. Mackintosh, Rector of St. James' Church, Guelph, has been appointed by the Bishop of Niagara, Archdeacon of Wellington and Halton Counties. The Rector was only recently appointed Canon of Christ Church Cathedral, Hamilton, which office he now relinquishes for the Archdeaconry. Archdeacon Mackintosh will continue to be Rector of St. James'. He is a returned Chaplain.

H.R.H. the Princess Mary, the only daughter of the King and Queen, came of age lately. She was born on April 25th, 1897. The Princess is a charming young lady. She is a great lover of outdoor life, and is particularly fond of riding, fishing and the study of natural history. The Princess is a fully qualified V.A.D. She usually spends three mornings a week in the administrative work of this huge organization.

Efforts are being made to raise a fund to secure a motor-boat for missionary purposes in the Diocese of British Honduras as a memorial to Bishop Dunn, late Bishop of Quebec, whose son is now Bishop of Honduras. It is hoped that the boat may be provided by the parish of All Saints', South Acton, England (where the late Bishop Dunn was at one time Vicar), and the parish of the Holy Spirit, Clapham, whose present Vicar is a son of the late Bishop.

The conversion of Fulham Palace into a hospital for the wounded has been accomplished with comparative ease and rapidity, the chief difficulty being the question of illumination. In this respect the Palace has been distinctly conservative, candles still being in use in most of the bedrooms, while even the Porteous Library was lighted by old-fashioned oil-lamps. These are being retained, while incandescent light is being installed elsewhere. Out of the staff sitting-room opens Bishop Bonner's Oratory, and many of the V.A.D.'s are accommodated in "The Rookeries," running round the Quadrangle.

The two sermons preached by Canon Osborne Troop, in St. Paul's, on Sunday, June 9th, created widespread interest. Canon Troop began his ministry in St. Paul's 41 years ago, under the devoted rectorship of the Rev. Dr. Hill. The Canon's sermons were most earnestly delivered, and his subject matter deeply spiritual. He touched upon many questions raised by the great war with a master hand, and as one who spoke from a large and varied experience. Canon Troop was in great demand as a special preacher and speaker during the time he resided in England. He left Halifax on June 11th for Calgary.

On Wednesday, June 19th, Rev. Albert Marchant, who was recently ordained priest and appointed Incumbent of Iroquois Falls, was married to Miss Mary Alice Switzer, of Hunta, Ont. The marriage was solemnized in Holy Trinity Pro-Cathedral, Cochrane, by the Bishop of Moosonee, assisted by Archdeacon Woodall and Rev. R. C. Pitts. Miss Anderson, the Bishop's daughter, attended the bride and Rev. G. F. Knox was best man. Mr. George Switzer, the bride's father, was also present. After the ceremony there was a reception at the rectory, to which some thirty guests accepted the invitation of Mrs. R. C. Pitts. On returning from a short honeymoon Rev. and Mrs. Marchant will reside at Iroquois Falls.

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Canadian Churchman

Toronto, June 27th, 1918.

The Christian Year

THE COLLECTS AND THE WAR.

The Sixth Sunday After Trinity, July 7, 1918.

"Our sons who have shown us God"—so Mr. Wells, in memorable phrase, makes Mr. Britling describe at least one effect of the World War. "Our sons who have shown us God"—the statement rings with the music of triumph, but through the triumph can be detected the undertones of a plaintive minor. "Our sons who have shown us God"—then we had, before the War, lost our sense of God.

This is not the place to discuss Mr. Wells' particular views of Theism—from the metaphysical standpoint, to speak of no other, they are open to grave objection—we must admit, however, that his diagnosis of the Empire's complaint is sound. We had lost our sense of God. Other lords held dominion over us—idols which could be touched and tasted and handled, and which were to perish with the using.

And the cause of this spiritual atrophy? It is, of course, quite obvious to remark that the gradient on the main trunk road operated by the lust of the flesh and the pride of life is a down gradient, and that our Empire, like her predecessors, showed ominous symptoms of a readiness to take the path of least resistance and that way leads towards the outer darkness and away from God. It is rather our purpose, however, to suggest at least one contributory cause of this progressive alienation—a cause frequently ignored in certain ecclesiastical circles and therefore all the more to be taken to heart by us Churchmen.

It is some time now since Mr. Blatchford brought out his trenchant book, "God and My Neighbour." The volume crystallizes a type of thought spread broadcast through England in the pages of "The Clarion"—a paper for the "working" man. "God" and "My Neighbour"—the terms are represented as antithetical. Why waste money on expensive church buildings when the poor are starving? Why spend time in endless services and pious litanies, when the cry of a suffering world is for action? Why talk about a spiritual love to an invisible God, when the need of your neighbour for practical sympathy is obvious and urgent?

The Church will feel at once that such a statement of the case is one-sided. Our duty, however, is to ask ourselves at once, "What have we done to make such an ex parte view possible and plausible?" And the answer is that we have signally failed, upon the whole, to prove by our life and teaching that "God" and "My Neighbour" are not antithetical proposers of rival claims, but that all deep altruism must rest for support upon a consciousness of what a recent writer has well called "The Spirit of the Whole." In other words, you can only love your neighbour in the best and most telling way if you love God first. And we have failed to make this fact obvious to the man in the street, because we have largely made religion ecclesiastical, when it ought to be human. We have made it a matter of the intellect and of dogma when it should be preponderatingly a matter of the heart. We have crystallized it into a creed rather than vitalized it into a following of the

(Concluded on page 408)

Remember—Sunday next has been set apart as "a day of humble prayer and intercession to Almighty God on behalf of the cause undertaken by the British Commonwealth and the Allies and for those who are offering their lives for it, and for a speedy and enduring peace."

Editorial

THE Y. M. C. A.

We are in receipt of several letters from laymen of the Church who are interested in the work of the Y.M.C.A., and, in place of answering each letter separately, we have thought it well to do this in the form of an editorial.

First of all, we wish to assure our readers that we have no desire whatever to injure the work of this organization, and that we appreciate fully what it has done for the soldiers. We have merely referred to certain charges made against it by the Great War Veterans, and we expressed the hope that the matter would be cleared up to the satisfaction of all concerned. It may, of course, be claimed that this is not a matter that concerns us, but we can scarcely grant this, as what affects one religious organization affects all, and if it were found that the work of the Y.M.C.A. had not been properly conducted, it is quite certain that every Christian effort would be affected by it.

We have taken the trouble to question several returned soldiers regarding their grievances, and, so far as we can find out, the difficulty lies largely with some of the men employed by the Y.M.C.A., who have not hesitated to do some profiteering at the soldiers' expense. This is quite possible, owing to the rapidity with which men were sent out and the difficulty of securing men of the right type. However, to treat the charges of the G.W.V.A. as without any foundation is on a par with the attitude of those who seem to preach the doctrine that "the Y.M.C.A. can do no wrong." Reference has been made in letters received to a statement published in Montreal over the name of the General Secretary of the National Council of the Y.M.C.A., and we have been asked to print this. We did not, however, print in the "Churchman" the charges made either by the G.W.V.A. or in a Montreal daily, and do not, therefore, consider that we are called upon to print the statement referred to. Moreover, we question the absolute accuracy of portions of this statement, for the Y.M.C.A. authorities are aware of the fact that a complete audited statement for last year has not as yet appeared. We are willing to accept their explanation of this, but we still claim that in the interests of Christian work generally such a statement should be issued as soon as possible. Any organization that appeals to the general public for funds cannot be too careful in such matters. We cannot agree with the statement made in one letter

received to the effect that audited statements of religious organizations should not be asked for. These, of all organizations, should leave no loophole for suspicion. We do not mean that the Y.M.C.A. has done anything wrong, and we hope that they will soon convince the public that this is so.

Regarding the relation of the Y.M.C.A. to the Chaplains' department of the army, while we believe strongly that the Y.M.C.A. has a great Christian work to do along social lines, we do not believe in any attempt on its part to duplicate the work of the Chaplains. A large percentage of the young men it has sent out are unfitted to do this work; and, moreover, we are not prepared to hand the work of the Church over to any interdenominational organization without proper safeguards, mutually agreed upon by the different Christian Communion. The intention of Dr. Mott and others of its greatest leaders is that the Y.M.C.A. should be the handmaid of the different Churches. It has a great opportunity ahead of it as such, and the members of the Church of England who are identified with it will do well to see that it does not tend to become one more in the long list of Christian denominations. They will do well also to see that it does not become the victim of its power and wealth, otherwise it may very easily be dragged down into the mire.

* * * * *

A short time ago we drew attention to the condition of affairs existing in the Chinese section of the city of Vancouver. Shortly afterwards an appeal signed by several leading Chinese of that city was spread broadcast. This drew attention to the gambling evil that existed and asked that steps be taken to stamp it out. We are exceedingly pleased to learn that the Federal Government has taken the matter in hand. It has increased the penalty from \$50 to \$500 and costs and has made it easier to secure evidence. With an efficient local police force, it should not be a difficult matter now to eliminate the greater part of the evil if not stamp it out altogether.

* * * * *

Under the able editorship of the Rev. C. V. Pilcher and the Dean of Niagara, the Very Rev. D. T. Owen, the Christian Year column has, during the past two years, been a most important section of the Canadian Churchman. We are sorry to lose their assistance for the present, in this portion of the paper, but we have been fortunate in inducing the Rev. Canon Broughall, rector of St. George's Church, St. Catharines, to undertake the work. We feel certain that in his hands the column will continue a source of inspiration and suggestion for our readers.

* * * * *

A long step in advance has been taken by the Government of Ontario in its recent legislation regarding venereal disease. It was high time that something of a drastic nature was done to control this menace to humanity. One of the chief difficulties in the past has been the feeling that a disease of this kind should not be talked about publicly. We can feel thankful that this feeling is rapidly dying out and people are beginning to realize that the sooner the existence and real character of the sins of impurity are made known, and measures are taken to protect not only those afflicted with these diseases but others who contract them innocently, the better for our country, and for ourselves, body and soul.

The Melting Pot

Charge delivered to the Synod of the Diocese of Caledonia assembled in St. Andrew's Church, Prince Rupert, Wednesday Morning, June 12th.

Reverend Brethren and Brethren of the Laity:

The closing of one great epoch and the opening of another is always a most critical time. There is so much to be done in the way of readjustment. At the present moment we are in a transition state. One age is passing away, another age is just beginning to dawn. It is inevitable that in such a transition period all weighty things should be thrown into the melting-pot, not to be destroyed, for the genuine metal still remains, but to be recast. Among these weighty things we must include all things connected with our religion and our Church.

The first thing which should be thrown into the melting-pot is our "unhappy divisions." The great war has forced us to see that, while the Church of Christ is divided, we can never win the world for Christ. Our branch of the Church of Christ, while making its contribution to the whole body of some vital elements, such as the historic episcopate, the Church Year, the beautiful liturgical service, should be willing to be itself enriched by receiving other vital elements from other branches of the Church of Christ, such as the Presbyterian Church and the Methodist Church. The now separated parts of the Church Catholic must get together if we are to fulfil our mission in establishing upon earth the kingdom of righteousness and brotherly love. While at present there seems but little prospect of the Roman Catholic Church relaxing from its rigid exclusive policy, there is the brightest hope that, taught by the war, the leading Protestant Churches will very soon close up their ranks and stand shoulder to shoulder in the great fight for freedom and truth.

The next thing which should be thrown into the melting-pot is our Church services. Why is it that such a small fraction of the population of any place attend church? Some would blame the clergyman, others the people. No doubt, a portion of the blame should go to each, but if it were possible in some way or other to make our Church services, including the prayers, the singing and the preaching, better adapted to meet the needs of the age, there would undoubtedly be a better attendance at church. We have a rich and noble heritage in our order of public worship and in the prayers of our Prayer Book, many of them hallowed by centuries of use, but, while keeping strictly to the order of our Prayer Book, which is based upon a psychological principle, we need more liberty in adapting the length and character of our service to the special occasion. As this is a missionary diocese, and nearly all our clergymen are engaged in pioneer work, our experience is almost identical with that of our Chaplains at the front. We have had to shorten services and use extempore prayer in many cases, gradually training the people to appreciate the fuller and richer service. The war has led us in all our churches to offer up special prayers in closest touch with our present needs, and we must never go back from this custom. While we should encourage the singing of some parts of our Church service, we should say in a simple, natural manner other portions. There should be nothing artificial about our tone when we humbly confess our sins to Almighty God. The note of simplicity and sincerity should ring through all our Church services.

Another thing which should be thrown into the melting-pot is our Church starchiness. We have sadly failed as a Church to exhibit the genuine Spirit of Christ, which is the spirit of fellowship and good comradeship. Class distinctions should have no place in the Church. As we kneel, side by side, in public worship we are all children of the one Heavenly Father. We all partake of the one loaf. "We being many, are one Body in Christ." Having learnt this lesson in the Church, we must carry it out into our daily business, and endeavour to spread abroad in every department of life the spirit of mutual service—each for all and all for each. This is what the world is waiting for—the witness of the universal Church to the universal Brotherhood. The strife between Capital and Labour can only be brought to an end by the spirit of mutual consideration, based upon the recognition of the highest welfare of the whole body. The tyranny of the Czar will only give place to the tyranny of the Bolshevik unless the principle of true democracy, which includes the whole people, is made supreme.

With our Church machinery overhauled and in good working order and with the motive power, the Spirit of Christ, strong within our hearts, we should endeavour as a Church to bring our religion to bear upon the practical concerns of social and business life. Both in this province, and also throughout the Dominion, much has lately been accomplished in the line of helpful legislation. I refer to the prohibition of the sale of intoxicating liquor, the provision for Juvenile Courts, and the care of neglected, delinquent and defective children, the enfranchising of women, who will now have more influence in great moral questions, and the safeguarding of some of the rights of labour. Such helpful legislation needs to be followed up with voluntary work. For example, our Church people should lead the way in providing some social substitute for the bar-room, and in securing Christian women for Juvenile Court judges, social service workers, etc.

Some of the laws passed by the Dominion Government as a war-time measure should be retained after the war, as they make for a better order of things. Excessive business profits should always be taxed within reasonable bounds for the benefit of the whole community. This is one of the sanest ways of guarding against an excessive inequality in the distribution of wealth. The Idlers' Act is enabling the police to deal with a parasite class of men who are a disgrace to any community, and is helping these very men to become useful citizens. It should never be repealed, but enforced with discretion.

Some of the laws on economy and against waste should also be continued in the interests of the nation. It is well that, together with the spreading abroad of a true spirit of service, which is the duty of the Church, there should go, hand in hand, a reasonable amount of pressure brought about by a compulsory law.

Many social and industrial reforms have been hastened by the great war, but if these are to become truly effective in our midst we need more than ever the shedding abroad in our hearts of the Spirit of Christ, which is the spirit of sacrifice for the good of others. In this vast diocese, consisting of the northern half of British Columbia, we are hampered at present in our Church work by a shortage of both men and money, caused largely by the war, though we have also to record the retirement, through ill-health, of one of our veteran missionaries, the Rev. John Field, who for thirty-two years has been in charge of our Hazelton Mission. By spreading the work of our available clergymen over as large a territory as possible and linking up Missions we

are endeavouring to "carry on." Our Church people in this diocese must learn to do much more in the way of self-support. We must make more use of our earnest laymen in conducting religious services, remembering the priesthood of the laity. Under the present stress and strain it may become necessary for our clergymen to follow St. Paul's example and labour with their own hands to minister in part to their own necessities, but while this might allow them to conduct Sunday services, it would not allow them time for pastoral visiting, and in a pioneer country like this, where large congregations can never be expected, it is the man-to-man and heart-to-heart work which tells most for God and humanity.

The outlook for religion is exceedingly bright, but it must not be the selfish religion with which in the past we have been too much accustomed. It must be the religion of Christ, the religion of social service, the religion of fellowship—fellowship with God through His Son, fellowship with one another through the Spirit of His Son, the spirit of brotherly love, the spirit of ministering membership, the spirit of Him Who said, "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

THE CHRISTIAN YEAR.

(Continued from page 407)

Christ. We have made it consist of "services," rather than of "service."

And at all this the healthy instinct of humanity rebels. The heart of the multitude is true to the great simplicities and the great realities. It cares not a whit for the fetish of rubrics. It is indifferent to "Articles," whether they be Thirty-Nine, Forty, or Four Thousand. But it does want the spirit of the Christ incarnated in a life. It responds to a God Who is not imagined in the aloofness of a temple rejoicing in hymns, but is seen at work among the masses of mankind, uplifting, energizing, purifying, by sharing their sufferings and sanctioning their hopes. It thrills to a God "Who goes through the world like fives and drums and banners, calling for recruits along the street."

And our duty as Churchmen is to endeavour so to live "God," that men may see Him and love Him—to try, briefly, to carry on the work of the Christian Heroes of the battlefield, who, by their supreme unselfishness, "have shown us God." When our Empire has caught this vision, when our nation begins fervently to pray "Pour into our hearts such love toward thee, that we, loving thee above all things" . . . she will renew her strength, because she will once more be in vital touch with the Fountain of all strength; she will pass on to the ampler life of those divine promises, "which exceed all that we can desire."

In praying for others, we are doing them a benefit, and we are apt to love those we benefit. Thus prayer, intercessory prayer, increases charity, mends the heart.

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There is a certain art in keeping ourselves happy. In this respect, as in others, we require to watch over and manage ourselves almost as if we were somebody else.—Sir John Lubbock.

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It is a fact that the habitual performance of the humblest duties has often developed the highest spirituality of character, with a vivid consciousness of God within and around us.—W. K. Inge.

Diocese of Calgary

Extracts From Bishop's Charge

THE Rev. Oswin Creighton, a son of the late Bishop of London, who came to us with the men of the Archbishops' Edmonton Mission, served afterwards as Rector of St. Monica's, Mirror, and returned to England during the first year of the war, whom all loved, has served as a Chaplain, and has made the supreme sacrifice. Captain H. M. Shore, Rector of St. Michael's, Crescent Heights, has been severely wounded; Captain Harrison, Rector of Banff, is still at the front; Rev. T. B. Winter and Rev. G. N. Finn have gone overseas with the Army Medical Corps, and Captain Montgomery, Rector of St. Barnabas', Calgary, is still Chaplain of several hospitals at Eastbourne, his son, the Rev. H. T. Montgomery, from the diocese of Fredericton, being his locum tenens here. The many friends of the Rev. W. F. Webb, better known as Archdeacon Webb, who had ably and very faithfully served the diocese from his ordination in 1892 till November 30th, 1911, when, on account of the state of his health, he moved to British Columbia, heard with deep regret, of his death last March. Among the many positions held by him he was the first Rector of St. Stephen's Church, in this city.

The following quotation is worthy of our closest attention:—

"We have made too little of the vital element of giving, in our presentment of Christianity. Those who have learned to give, as this generation is learning, in and through the war, will never accept as adequate any religion that does not come to them with the claim that they must give of their best wholly and unreservedly in the service of God and man.

"The giving of money, though important as a symbol of self-sacrifice, is only an incident in a larger order of things and does not come first. What must come first is that giving of oneself to the service of noble causes, in the spirit of faith, unselfishness, and comradeship, which are the essential things in the religion of Christ.

"In these days when so many idols of the past are being shattered, such giving on the heroic plane is once more proving itself a rock on which the nation can stand firm in its hour of trial. It will be the only foundation strong enough to bear the strain of reconstruction after the war, and it is in the interest of the nation no less than of the Church that we should urge upon our fellow-Churchmen the duty of self-sacrifice on a scale large enough to impress the heart and conscience of the community."

Church Teaching.

In Article VI. of the Articles of Religion our Church declares that: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith or be thought requisite or necessary to salvation."

"Our reformers wisely put forth," says the late Bishop Harold Browne, "in the beginning of their confession of faith those doctrines on which the Church Universal for fifteen centuries has agreed, and which are the foundations of the Christian faith." It is well known that no branch of the Christian Church gives so large a place to the reading of Holy Scripture in public worship as the Anglican. It might, therefore, be, and probably amongst many persons it is actually, thought that members of the Anglican Church have a good grasp of the truths of the Christian religion and what they should mean in daily life; such, however, is apparently not the case. Everywhere, those in a position to know are speaking of ignorance in regard to the Trinity; the Incarnation; the Redemption of the World; the Sanctification of Christians; and the Judgment of all men. Again, as the Bishop of Kensington puts it: "The meaning of God, Sin, Repentance, Grace, Forgiveness, Baptism, Confirmation, is only dimly grasped at." Men and women enroll, or call themselves members of our Church; they have most probably been baptized, and probably confirmed, and a number are communicants; perhaps, as children, they attended Sunday School, yet their religious knowledge is of the very slightest; the Church has failed to make them under-

stand that in Holy Baptism they are made members of Christ, the children of God, and inheritors of the Kingdom of Heaven, and that in the Holy Communion they are to draw near with faith to receive the Body and Blood of Christ, and to take this Holy Sacrament to their comfort; in brief, in many, many cases she has failed to put her mark upon her own children. My brothers in the sacred ministry of Christ's Church, can we let such a state of ignorance prevail anywhere within the sphere of our influence? Must we not immediately bestir ourselves to do all we can to substitute religious knowledge for ignorance, and resolve that we will more than ever be known as teachers within the cure committed to us, not for a year or two, but throughout our whole ministry? And my brothers of the laity, who are, with the clergy, members of this Synod, and our lay people generally throughout the diocese, will you not help us—those of you who can do so by becoming with others, your fellow parishioners, teachers in our Sunday Schools, and, if parents, will you not help your children in all ways open to you to get a thorough knowledge of all these things which are able to make them wise unto salvation? In this great, and as yet sparsely settled country, where Churchpeople are not numerous and our clergy are necessarily few in number, many children are likely to grow up in ignorance of Church teaching, unless their parents are able and willing to give them instruction.

In parts of Australia I believe, the need of Church teaching is felt to be so serious a matter that an order of religious teachers is being called for. But, for our children generally, there is a considerable demand for a book of instruction for Churchpeople, as to the basis and scope of our religion, to supplement the Church Catechism, in order that youthful members of the Church may learn, while yet young, how to live and how to die. It will, I feel sure, be felt that this whole matter is one of vital importance, demanding our most serious attention as a Synod.

The Observance of the Lord's Day as a Day of Rest and Spiritual Growth and Refreshment.

There is a very serious danger abroad to undermine and belittle the Lord's Day. Religion and morality will suffer if we do not take care. Religious teachers must speak frequently and courageously against anything tending to deprive tired workers of their necessary rest, and all who desire to worship God of the privilege of obeying the command of our Lord Jesus Christ: "Come unto Me all ye that labour and are heavy laden and I will give you rest." Clergy and laymen, we mean, do we not, to continue to spend Sunday as we have been taught, and to hand on to those who shall come after us in this new land an Easter Day in every week, "so that all may see that we have learnt the secret of rest here below, to fit us for our perfect rest above." I am absolutely certain that God will honour and bless all who honour Him by the right observance of His holy day. I remember a Sunday of last summer, as I went by train from a town where I had taken service in the morning to another town where a similar duty awaited me, seeing a farmer working in his hay field. I believe such work on God's Day is hardly ever necessary; I am sure it was not in that case. We must all see to it that our own practice, and all the influence we possess, is on God's side for the due observance of His holy day.

Indian Work.

We now have about one thousand baptized Indians and adherents on the four reserves where we have missions, among the Blackfoot, the Bloods, the Peigans and the Sarcees. Since the last Synod fifty-three have been confirmed.

The Blackfoot Indians have shown their appreciation of Canon Stocken's work, by voting a sum of money out of the funds of their band, to move the church and mission house to a more convenient site near the school. Canon Stocken has been pro tem acting principal of the Blackfoot School since the Rev. M. C. Gandier left us.

The vestry of St. Paul's, Blood Reserve, has for two years past contributed (\$120 for 1916 and \$180 for 1917) towards the salary of the Rev. S. Middleton, who is principal of the Boarding School as well as missionary, and for this year the amount to be given to stipend promises to be at least \$240. Mr. Middleton has, with my approval, accepted an invitation from the Huron W.A., which has helped us in the work of the Blood School. Since his arrival in the diocese of Huron he finds that people in so many places in the diocese desire to see him and hear about his work, that he has asked for, and I have given him, permission to remain down for part of the current month. Rev. W. R. Haynes is still missionary at the Peigan Reserve. Rev. J. P. Owen, for a time teacher and assistant principal, has

gone to the diocese of Saskatchewan; he has been succeeded by Mr. W. H. Giggle, F.I.G.C.M., who, after six months, will be appointed principal. I believe Mr. Giggle is doing very well. Archdeacon Tims continues his work of principal and missionary at the Sarcee Reserve. He and the others just mentioned are most excellent Indian missionaries and are held in high esteem by the white people on and near the reserves, who thankfully accept their ministrations. Since Gleichen became vacant, Canon Stocken has given invaluable assistance there, not only in supplying services but also in counsel with regard to the complete restoration of St. Andrew's Church. Archdeacon Tims has for nearly two years voluntarily conducted services at Fish Creek, Glenmore and Priddis.

In 1911 the Government increased its per capita grant to Indian Boarding Schools from \$72 to \$100 and later to \$110, but the increased cost of everything needed in them, and the demand for higher salaries, leave us no better off than when we received the smaller grant. We continue to receive from branches of the W.A. in Eastern Canada the kind and generous help they have for so many years given to our Indian work, without which it would be practically impossible to continue this work.

The visit last autumn of the Commission appointed by the Primate to inspect and report upon our Indian schools we gladly welcomed; nothing, however, as to their future has as yet reached me, but it is confidently expected that they will, in due course, be taken over by M.S.C.C. In the meantime there is no work in the diocese for which members of Synod should feel more deeply thankful to God, and for whose continual advancement they should more earnestly labour or more fervently pray than this. And we should not forget that of pupils of the Blood School, one, Lieut. Albert Mountain Horse, paid the supreme sacrifice, and that others, including two of his brothers, are now at the front.

RIGHTEOUS WRATH.

There are many kinds of hate, as many kinds of fire; And some are fierce and fatal with murderous desire; And some are mean and craven, revengeful, selfish, slow, They hurt the man that holds them more than they hurt his foe.

And yet there is a hatred that purifies the heart, The anger of the better against the baser part, Against the false and wicked, against the tyrant's sword, Against the enemies of love, and all that hate the Lord.

O cleansing indignation, O flame of righteous wrath, Give me a soul to see thee and follow in thy path! Save me from selfish virtue, arm me for fearless fight, And give me strength to carry on, a soldier of the Right!

DR. HENRY VAN DYKE,
late United States Ambassador to Holland,
in the "Outlook."

MANHOOD'S SUPREMACY.

The greatest need of a nation is for men who have the true ring. They are its most desirable products. Make men, and all the other things will take care of themselves. Someone quotes Admiral Togo as saying that naval superiority must be always based not simply on the material construction of the ships and guns, but on the skill, accuracy and trustworthiness of the men who are behind all the material preparations. That the gunner who is so trained and so skilful as to hit the mark one hundred times out of one hundred shots makes his gun worth one hundred times as much as another's gun, costing just as much, that hits only once in a hundred times.

The shrewd old warrior understands the philosophy as well as the practice of warfare. And what is true in warfare is true in everything else. It is the man that counts. The one great end which is to be given the first place in all of our legislation and planning is the making of truer, nobler, better men. Everything that facilitates this should have our unreserved support. Everything that lowers the tone of manhood should call forth our loudest condemnation, and our strongest opposition. The church, the school and the polls affords us our three great opportunities.—"Parish Visitor."

NEW BOOKS

The Church and the Crowd.

By Richard Wallace Hogue, D.D. Fleming H. Revell, New York. (84 pp.; 60 cents net.)

"What must I do to be saved?" When asked not for mere self-preservation but for the service and glory of God this question is an evidence and guarantee of vitality. There seems no doubt that the Church is asking this question to-day as never before. Let us be wise and accept it as a sign of the presence of the Holy Spirit. For the question comes from every quarter. A group of clergy in the Mother Church, alive to a vision of unappreciated responsibility, draw us a vivid but true picture of "The Church in the Furnace;" side by side with it appears a symposium contributed by writers of the Anglican, Roman Catholic and Nonconformist communions on "Religion and Reconstruction;" now is heard a voice from this side of the water summoning us to reconsider and re-present the mutual relations of "The Church and the Crowd." It is a voice well worth heeding.

Dr. Hogue's main emphasis is the truth that the Church that professes to reveal the Fatherhood of God in Christ must realize and exemplify the brotherhood of man in His Church. It is a war-time message. The challenge to the Church is the challenge of to-day. There is, therefore, a call to the Church to "re-interpret" her message; particularly the very legitimate distinction between "heaven" and "earth," between "sacred" and "secular." They are now misconceived as antagonistic; they must be presented anew as complementary phases of one life. There must be "readjustment" of the Church's message; so that she does in reality preach the whole gospel of Jesus Christ as hungered after by the men and women to to-day. In this spirit, the book concludes with a very definite and virile invitation to militant young men to heed "The Call to the Ministry."

The Secret of Personality.

By George Trumbull Ladd, LL.D. Longmans, Green & Co., New York. (287 pp.; \$1.50 net.)

Bishop Boyd Carpenter in his Donnellan Lectures describes religion as "the realization of personality." It is remarkable that modern philosophy and psychology are stating in the language of the schools what the New Testament has ever taught, namely, the uniqueness of persons. Professor Ladd reaches, by his own route, the same conclusion as the scholarly Bishop. He has published a great deal, during the past sixteen years, on the general relationship of philosophy and life. His "Philosophy of Conduct" and "Philosophy of Religion" are cautious yet definite (and for a philosopher quite lucid!) expositions of the metaphysical background of morality and religion respectively. Modern readers are probably more familiar with the enrichment and crystallization of much of his earlier thought in the four smaller volumes recently published: "What Can I Know?" "What Ought I to Do?" "What Should I Believe?" "What May I Hope?" This present volume is welcome as representing the author's definitely religious and sympathetically Christian conviction.

The thoughtful "Man in the Pew" will do well to read this book. It will demand close attention. But you will rise from it stimulated and illumined. For it, too, is a war book. It has come into being as a message to those puzzled by the events in which we "persons" live, and bears a dedication "to those who at present lament the appalling waste of personal values." The clergyman will want this volume beside his Bowne on "Personalism," and his Jevons on "Personality." As is proper, and in this generation inevitable, there is a sound basis on the facts revealed by religious psychology and anthropology. These are surveyed and constructively estimated in the first five chapters. Very meaty indeed are next chapters devoted to a close analysis of the "Person."—The Person as Rational, as Moral, as Lover of Beauty, as Religious. These five chapters are the core and centre of a work that ought to satisfy the intellect, stimulate the will, and give fresh vigour to the faith of many among us. Thus refreshed we pass on to the two closing chapters which focus our thought upon two implications of the "Person" as "Religious"—one bidding us look beyond in the Hope of Immortality; the other placing before us the great Adventure of the life that now is, in facing the call to service with dynamic of this "faith as a triumphant conviction." "By such a faith, therefore, we test the secret of Personality, while we live and die in the hopes that are the choice possession of the religious nature of man."

The Bible Lesson

Rev. Canon Howard, M.A., Chatham, Ont.

Sixth Sunday after Trinity, July 7th, 1918

Subject:

The Two Great Commandments.—St. Mark 12: 28-34

IN this chapter there is the record of three questionings, to which our Lord was subjected. The first (vs. 14) sought to entangle Him with the civil authorities over the question of tribute money. The second (vs. 19) was to set some against Him on questions regarding the Resurrection, and the third was about the great or first Commandment of the Law.

1. The Discreet Scribe.—The man who put this question to Jesus was a lawyer. In the Jewish sense a lawyer was a man who was learned in the Mosaic Law and in the whole of the Old Testament, and whose principal occupation was the exposition of the Scriptures. He was, therefore, a literary man and a religious teacher. The people addressed them as "Rabbi," and they were looked upon as having deep knowledge of the Scriptures, combined with skill in argument. The terms Scribe and lawyer are often interchangeable in the New Testament. Our Lord considered the man who asked the question of our lesson to be a discreet or discerning Scribe, who understood the meaning of the Law so well that he was not far from the Kingdom of God.

2. The Purpose of His Question.—This Scribe did not come to Jesus as to a friend. He came with the intention of putting hard questions to embarrass Jesus, and to overcome Him by clever argument. He put to Jesus one of those questions often debated by these scholastic Jews. Of such questions they had a great number. Many of them were about as important as, "How many angels can stand on the point of a needle?" Yet they debated them with great seriousness, and were greatly elated if able to defeat an adversary in such an argument. The question which this Scribe asked was one of their subjects of debate, viz., "Which is the first (or most important) Commandment?" It was asked with the intention of engaging Jesus in debate, and with the hope of overcoming Him.

3. The Answer of Jesus.—Our Lord refers the Scribe back to Deut. 6. The great doctrine of the Unity of God, for which Israel had stood since the days of Moses, is here declared as the basis of all love to God. The one God is the author of all things and the giver of every good and perfect gift. Therefore, all affection and gratitude are due to Him. The first Commandment, then, based on the conception of the one God, is the Command to love God. Our Lord quotes the passage from Deut. It is a summary of the first table of the Law. There are four separate Commandments in the first table, but they are all included in, "Thou shalt love the Lord with all thy heart," etc.

In our Church Catechism we also have, in other words, a summary of the four commandments of the first table. It is the answer which we call, "My duty towards God."

But our Lord never left a question half answered. He went on, in the fullness of his desire to teach the truth, to point out to this inquirer that the remainder of the commandments teach that which comes next to love for God, namely, "Thou shalt love thy neighbour as thyself." Again we have this teaching in our Catechism under the head of "My duty towards my neighbour."

4. An Enemy Won.—Our Lord's exposition of the Law found a response in the heart of the Scribe. He acknowledged that he saw the meaning of what Jesus taught. Many scribes did not reach the spiritual mysteries which the Law contains. To them it meant rules, sacrifices, and ordinances of various kinds and, perhaps, what they liked most, subjects about which they might debate. To this Scribe, however, through the light which Jesus shed upon the Law, there came an understanding of its spiritual power. It was meant to guide men into love to God and love for men.

5. The Missionary Aspect of this Teaching.—It needs but to be indicated that these two commandments cover all our idea of missions. Missionary enterprise springs out of love to God, and extends, in the spirit of love, to all mankind. It is because we love God that we want to work for Him in the world, and because we love our fellow men we want to tell them about the love of God. This is humanitarian work of the highest order because it is inspired by God and works through the power of love.

FROM WEEK TO WEEK

THE Church in Canada and particularly the Church in the greater cities of the Dominion seems to be arousing itself to a realization of its duty and opportunity in the matter of social service. It is manifest that the Church that preaches the principles on which human life in its worthier aspects is based, should be diligent in aiding the application of those principles to the life of the community. These are two views of this subject that require consideration. One is that the whole duty of the Church is performed by the inculcation of the fundamental principles of life and leaving them there to be worked out by the community apart from the Church as an organized instrument of spiritual power. The other is, that the Church's first duty is to correct abuses and to establish the feet of the erring and the wrong-doer upon the path of rectitude and justice. The one emphasizes the purification of the springs of life, the other the cleansing of the stream that is perpetually fouled by the selfishness of man. If we have to choose a definite alternative between these two occupations of the Church our choice would unquestionably be in favour of the fundamental, the universal, the eternal. If, however, the Church is satisfied with the proclamation of the truth and folds its arms in lofty indifference to the actual application of that truth to the life that surrounds her, she is failing in a vital point of her duty. Let us presume that the Church has always been faithful in the preaching of the love of God for the poor as well as the rich, and diligent in acts of charity, has she not, behind her good words and works, assumed that poverty is a decree of God passed upon a certain proportion of mankind for which there is no remedy beyond the doles of a fugitive benevolence? From whence have sprung the great movements that are based on the principle not only that the poor have a place in the love of God, but that they have an inherent right to an equitable opportunity in the affairs of men? It certainly is not expressed in that phrase in the catechism where we are enjoined to order ourselves lowly and reverently to all our betters even after we have submitted ourselves to all our governors, teachers, spiritual pastors and masters. Neither has it been in a definite pressure of the Church to give effect to the logical outcome of her teaching. The great movement for equity has come through the efforts of the sufferers and not through the leaders of thought who ought to have seen these things long before they did. The aloofness of the Church has certainly had the effect of establishing the conviction that the Church thinks more of the prosperous than the poor. How far the Church as a definite organism can go in following its principles into the realm of the practical is a matter of differing opinion. Fully applied spirituality would carry us everywhere and make the Church the dominating factor in all the undertakings and activities of life. That is the position of the Roman Catholic Church, although its realization is hindered in many ways. Its vision of practical justice does not, however, seem to have kept pace with the minds of those it would presume to lead. The task is greater than its capacity or its will. However, while it is probably impossible to draw a line, across which the Church may not pass in its efforts to adjust the difficulties and inequalities of society, it would seem to be impossible to conclude that since we cannot do everything we will do nothing at all. It is, therefore, gratifying to see the Church supporting the hands of those who labour for improved conditions of life as well as greater integrity of character.

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In embarking upon an enterprise of this kind care must be taken lest we lose ourselves in a maze of effort that will be futile and ineffective. The danger is that we may become absorbed in effects and forget the causes,—in treating the symptoms and not the disease,—in doing for others what we ought to teach them to do for themselves. Observe a busy crossing on a congested thoroughfare in the city. It would be an extremely difficult matter for the civic authorities to see everyone safely over. It would be a great waste of energy to attempt it. What is necessary is to regulate traffic so that the pedestrian will have a proper opportunity to cross in safety. Each person must then act for himself. It is this individual responsibility and activity that makes safety possible. All social service must be based on the assumption that people will help themselves. The will to do this is where the things of spirit must operate. If we are to lead by the hand every boy or girl that comes from the country to the city, take them to proper lodging

WEEK

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houses, conduct them to church, introduce them to suitable companions, and in general care for them in all their ways, we may be sure that as soon as our vigilance is slackened they will blame us for indifference and find a justification for their own indulgence. This is only too common. Young people have been encouraged to throw the blame upon the Church or upon society for all their follies when we ought to stiffen their resolve to look after themselves. If a young man is invited to partake of the hospitality of the kindly disposed and neglects the courtesy that is due to such an invitation he ought to be shown that he cannot go through the world successfully on that basis. We have to give as well as receive. It sometimes happens that it is a high Christian duty to insist that the careless do the right thing or suffer the consequences. The man that complacently forgives a debt easily paid may be doing the debtor a serious injury. There is an important moral quality in insisting upon our neighbours doing their plain duty by us. This is a side of social service that should not be overlooked. Under the subject social service almost everything under the sun can be included in some way or other, but the Church must wisely choose the limits of its activity and seek the co-operation of all similarly disposed to good works.

The demand for a Canadian Air Service, in connection with our overseas army, seems reasonable to "Spectator." It is in line with what he has long insisted upon, namely, that Canada must assume the responsibility, the right, and the duty of directing its own affairs in every direction except in so far as a partner is limited in co-operating in the imperial commonwealth. An individual has to adjust himself to the society in which he lives and Canada cannot be a partner and an absolutely free lance in the Empire, but there is no sense in Canada assuming that attitude of humility that others have some magic entrée to wisdom which is not available to her. Canadians have learned in this war what ought to have been known long ago. What other nations can do she can do within her resources. The mysteries of diplomacy, of international finance, of warfare, of munition production, and a thousand other things are easily within Canadian attainment. The building of a navy, the manufacture of guns, the control of an air service, the mastery of military strategy cannot be regarded as outside our capabilities. There is no reason why the commander-in-chief of the Imperial armies should not one day come from the banks of the St. Lawrence or the Pacific Coast. It is only with this innate consciousness of our power and possibilities that we will take our place as equals in the membership of the Councils of the Empire. If we have men who are expert as flyers you may depend we have other men who are just as expert in directing and organizing those flyers. If we have men and officers that challenge the respect of the world in battle, in time a man will come to the front that is capable of directing not only Canadians but British forces as well. The day is surely past for handing over our imperial diplomacy, defence, finance, navy, air service, to men who had to begin life at the same point of ignorance as we, and whose knowledge has been acquired in a single lifetime. Our national manhood requires that we assume our proportional responsibility in these matters. We need not demand it, we assume it.

HE WAS A GENTLEMAN.

A few days ago I was passing through a pretty, shady street where some boys were playing at baseball. Among their number was a little lame fellow—a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance. The lame boy wished to join the game, for he did not seem to see how much his lameness would be in his own way, and how much it would hinder the progress of such an active sport as baseball. His companions very good-naturedly tried to persuade him to stand at one side and let another take his place, and I was glad to notice that none of them hinted that he would be in the way, but that they all objected for fear he would hurt himself. "Why, Jimmy," said one, "you can't run, you know." "Oh, hush," said another, the tallest in the party. "Never mind; I'll run for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said aside to the other boys, "you wouldn't want to be told of it all the time." As I passed on I thought to myself that there was a true gentleman.

Quebec Synod

THE 32nd regular session of the Synod of the diocese of Quebec began on the 4th inst. with a celebration of the Holy Communion in the Cathedral, at which the Dean was the celebrant, assisted by the Rev. E. M. Templeman, Incumbent of Grosse Isle, Magdalen Islands. The Synod service was at 10 o'clock. Members assembled in the Church Hall and walked in procession to the Cathedral, lay delegates in front, then the clergy in their robes, followed by the Cathedral Chapter and the Bishops of Fredericton and Quebec, attended by their Chaplains. The sermon was preached by the Bishop of Fredericton, whose eloquent and forceful message bore additional interest because of the fact that he has lately returned from the front. He took as his text the words: "And He entered into the temple and began to cast out them that sold, saying unto them, It is written, My house shall be a house of prayer; but ye have made it a den of robbers." St. Luke 19:45-46. The story was, he said, a picture of human life to-day. Other temples than that at Jerusalem have been defiled by men and need to be cleansed by Christ. (1) The temple of the world's religious life. The faith, the religious belief of humanity is God's dwelling place, and it is sadly in need of cleansing. The religious life of to-day in many ways resembles Judaism in the time of our Lord. The spirit of the Pharisees, formalism and insincerity, is to be found in this temple as in the temple at Jerusalem. The war itself is sufficient evidence of that fact. On all sides we see in German Kultur the negation of the teaching of Jesus Christ. German ambitions and German methods of war show clearly the breakdown of German Christianity. And the lesson from the contemplation of it should be, "Let him that thinketh he standeth take heed lest he fall." It demands the closest scrutiny of our own position in religion; we must look for the seeds of the evil in ourselves. For the temple is the whole human faith. Such scrutiny reveals the fact that the Church has failed in her great day of opportunity. Men and women everywhere accept creeds but do not show forth the spirit of them in their lives. Faith is largely an outward form, religion a well articulated skeleton. There are many dead souls. Like Pompeii when, after many centuries, it was uncovered again, in outward form the city was perfect but death reigned everywhere. What of our religious life? There are searching questions which we should put to ourselves. Is the Church a place of spiritual power? Is our Christianity really Christian? (2) The temple of the world's social life. That, too, is a temple of God, a house of worship, for it is God's training school of character. Only in society can man come to perfection. This temple, too, needs cleansing. To take only one instance, the prevailing tendency shown by the surrender of the ideal of Christian marriage. That is a sure index of the shipwreck of social life. And the war has been a revealing power of the extent of this tendency. But the evil was there existing before, as many things indicate. What else is the meaning of the widespread circulation of problem novels and the tone of too many of the moving picture plays? (3) The temple of public life. The body politic, the State, also as well as the Church is of Divine ordaining. Nothing in political and public life is in its essence contrary to the exercise of religion. It ought to be regarded as in truth a temple of God, yet the contrary is true to-day. Throughout the English-speaking world there are many signs that the temple of the body politic needs cleansing. In England, for instance, as a recent writer has remarked, the spiritual note has disappeared from the debates of the House of Commons. In our own Dominion the picture is even darker. In Canadian public life there are three great evils, political indifference, political partisanship and political corruption—those who do not care, those who care only for party, and those who care only for themselves. All these evils concern us as a Church. They would not be prevalent, as they are to-day, if the spirit of materialism had not first found a place in the Church. And therefore the cleansing needed must begin with the Church. Religion tends to decay, for it is in part human and the natural tendency is for the human form to weaken and suppress the spiritual. We must face that fact; it is the lesson of history. And history shows that from time to time a cleansing of the Church has taken place.

(Continued on page 417.)

The Joy of Work

IT is hard to register these days without a thrill of expectation. Whether we will or no we fancy we are being caught up in a whirlwind of work, and in a few weeks, not to say days, ask ourselves whether we shall awake to find ourselves picking fruit on a farm or crossing the sea on wider venture. Our thoughts have left such comparatively every-day occupations as nursing and shorthand far behind, and we are wondering what will come next, what will depend upon the work so many will be undertaking. It is a relief; for at first, when the war first broke out we seemed so far away, so left out, that we felt like eating our hearts out because we were so useless. Our lot seemed like that of a little Norwegian tramp vessel away out on the Atlantic, to which the captain of the ship signalled, the first week after the war broke out, giving the news of the catastrophe. As the poor little flags fluttered up and down, and the Norwegian signalled its dismay, not one of the passengers on the liner could have conceived how nearly the fate of England, to say nothing of the Empire itself, would one day turn upon the daring of those same sturdy little vessels, these brown sailed scows and their fellows carrying grain and lumber. But to-day we know that we are not altogether left behind. That it is a woman's war, as well as a man's war, and that the issue turns upon our backing behind as well as upon the fighting of the men in front. Lord Lansdowne tells us that if we chose to "down our work" an inglorious and disastrous peace would follow. But the last thing any woman in the land, or out of the land, wants is to "down her work." Our one longing is to keep at the work, to keep up the work. But what about girls at school? It is true that you girls at school, knit as you will, and deny yourselves as you will, can do little compared with the boys at the front. But you can and are preparing yourselves for the greater spiritual war which must come if the men who have died for us shall not have died in vain, if Canada is to be won out for God and for the right. For the more we love Canada, and the prouder we are of her, the more we want to shake off the impurity, graft and over-reaching which is holding her back, and as we shake it off give ourselves and everyone around us a chance. The moment the war ends, the moment we have time to think and move, our country will divide itself into two camps: The one, the men and women who want to slip back into old time traditions, old time selfishness; the other, the men and women following the Fiery Cross, the Cross which is "Speeding forth To the purging of men's lives The Cross which Christ is bearing Through the troubled earth, To quicken life to nobler birth." You have to choose between the two camps, for "Down the long, dim corridor of Time God's Word reverberates." "Choose you this day." "The climbing road leads up to God The easier way leads down to death And ruin and decay." Men are choosing all around you. Every tap of a crutch on the pavement is a record of a choice, a call to know whether you, too, are sacrificing, whether you, too, are giving for Canada. Your answer matters tremendously for, if Canada has not, like some of the old countries, countless generations behind her, she has what is infinitely more to the point, countless generations coming after her, and on your line of action to-day, the line of action of your successors tomorrow will largely turn. But you say, what has that to do with the every-day details of school life? It has everything to do, for, on your character development day by day depends, under God, your power of winning out for the right. You ought to be far deeper in character than the girls of three or four years ago, for you see the gravity of the situation; you understand the appeal for service around you. The thought of the spiritual army is present with every one of you to-day. A little American boy felt this, and proud of the star on his sleeve, the sign of his father in the war, cried out at the sight of the starlit night, "Look, mother, what a lot of stars God has upon His sleeve, what a lot of soldiers in His army." But enlisting, if you enlist at all, is a stern reality. It is not simply seeking Christ's pardon and dedicating yourself for active service; it is studying the drill book of life till your sleepy

conscience becomes an active conscience; till you are on fire for God and for your fellow-soldiers in the same spiritual war. That fire forbids selfishness, forbids the incessant thinking about yourself and talking about yourself. There stood in old days a house which had been shut up for thirty years, ever since the fateful day on which the squire at a banquet had turned everyone, guests and servants alike, out of his house, at half an hour's notice, hurling the trunks out of the windows and nailing up the doors. That house from that day on stood as an emblem of selfishness, useless to its neighbours, useless to itself, unconscious of the coming and going of the whole world, conscious only, if at all, of the rats dragging the relics of the feast away into corners, and nibbling at the tattered cloths.

But once enlisted, next comes the question as to the part which you will play, for no matter how longingly you lift up your eyes to the hills, you still have to plant your feet upon the earth. No matter how ambitiously you hitch your waggon to a star you still have to grease the axle. Queen Elizabeth aimed high, but she lacked balance and sound commonsense, and Raleigh used to moan over her and say, "But she is a woman and would do what she listed."

It is that same word "List," which is fatal, and which must be changed into its contrary "Resist." If you want to learn the full meaning of that word "Resist" go, as soon as the war is over, to the Tour de Constance in Nimes, where countless Huguenot women have suffered and died. There, kneeling at a dark corner of a wall fifteen feet thick, by the light of a candle, you will find the word "Resist" carved most delicately as by a needle on the wall, a last watchword given by a Huguenot martyr to the martyrs who came after her.

That same watchword "Resist" stands as an emblem of the nobler side of the women of France, from the days of Joan of Arc down to to-day. You see that emblem on every postage stamp you get from France, the figure of Liberty, a woman with her hair unbound, her garments floating about her, scattering seeds "against the wind." Resistance is hard. It is hard to "resist" the whim of the moment, to bother yourselves over what you call a "wretched little trifle," the accuracy of a French exercise, the giving up of a book to the minute. But "Resist" stands and challenges you from the first day to the last day of your school life, from the day when, as a tiny child, you laid down your pencil, muttering "so hard, so hard," over your pot hooks, to the day when, as a Fifth or Sixth Form girl, you were racking your brains over an essay.

"Resist" stands for the glory of life, whether it is a soldier taking Vimy Ridge, or a girl mastering her own spirit. Therefore, that figure of resistance, of liberty, stands over you requiring sacrifice in every day, life besides just school life. Take the question of untidiness. A soldier likes to be well groomed, and you like to be well groomed, but you do not like the trouble of keeping your room tidy. "Resist" meets you by the way, just as you are rushing out of the door, and inquires whether your mother may not have feelings just as you have, may not dislike picking up your clothes just as you much dislike picking them up yourself. "Resist" meets you in the corridor and pricks your conscience just as you are at the point of speaking; pricks your shoulder just as you are turning into another girl's room in rest hour. You turn indignantly and ask her why such trivial things matter? She tells you that everything matters, matters to-day and matters to-morrow, and asks you how far you are going to gain the habit of control which has stood such countless girls in marvelous stead. She reminds you of a girl

who loved scouring the prairie on horseback infinitely better than keeping rules, yet gained such control over herself, such habit of swift obedience, that she was one of the chosen fifteen nurses taken by a celebrated New York doctor for emergency service, a mile behind the line.

"Resist" goes one step further, touches the sarcastic twist of your lips; touches the possibly true, but "grievous word," which would echo not only in your victim's ears, but in your own ears when the brother or sister who had winced under it had passed away forever. But, you say, why must I take so much trouble, why cannot I turn a deaf ear, take luck, take short cuts and hope for the best? You can take short cuts, but Eve found a short cut to an apple a dangerous affair; and Judas got mighty little enjoyment out of his short cut to thirty pieces of silver. The men at the front put this question of short cuts pretty vividly:—

"It is a long step around by the Crucifix,

To a man with a mighty load;
But there is hell to pay where the dead mule lies,

If you go by the Baileul road.
Where the great shells sport like a child

With a litter of broken bricks.
So you don't go down by the dead mule tree,

But round by the crucifix."

It is round by the Crucifix for us all, for the men unnerved and restless returning from the front, who face indoor life again; for the women who give up posts to the men and settle back to monotonous women's work. But the harder the task the swifter the turn to the Christ who never fails. We win out for God and for Canada only through the dynamic of His power, only through Christlike thought and Christlike action.

But for us and for all who remain there is one thing, and one thing only, and that is to press forward. A lady said the other day, "I pity the girls for the good times they are missing, and for all the suffering that is around them." But you know that that is neither here nor there. It is not what we are missing, not what we are suffering, but something far more real which hurts us. Peter never shrank from being scourged, nor from being in prison, nor even from being crucified head downwards. What he did grieve about was that he had fallen asleep at the critical moment in the garden; that he had been so intent upon warming himself at the fire, that he had failed at a still more critical moment, and denied Christ. For that he wept bitterly. For that he rededicated himself, body, soul and spirit, to the service of Christ.

You and I would be terribly lacking if we flinched at the thought of anything we were suffering ourselves. What we can and ought to flinch at and grieve over is that we realize so little of what the men are suffering for us. Think of anything we are doing side by side with the self-sacrifice of a merry school boy a short time ago, who led his men over Vimy Ridge, and when he fell bade the stretcher bearer leave him to his fate and take a fellow-sufferer more cruelly if not fatally wounded even than himself. The one thing we can do is to carry on, and to see that we do not fail in the work which we have to do. That work may seem comparatively insignificant and monotonous, but if, by the purity of our lives, we can lift the tone and temper of all around us, we shall be one of the silent forces guarding the safety of the land just as the ironclad battleships are silent forces guarding the safety of the sea.

We dare not hesitate for
The dawn is drawing nigh
And we must raise our standard with the sun.
Buckle each strap, close up the ranks,
and on,
On with our colours to a second war.

Thus shall our country stand, and men shall say
In years unborn, on many a distant field:

"The children of the King have passed this way."

ELLEN M. KNOX.

Bishop Strachan School

CLOSING EXERCISES

THE Bishop Strachan School had other weather for its Waterloo than Wellington in 1815. On June 17th and 18th, 1918, the sun shone from a cloudless sky; in 1815 the sun was hid behind a drizzle of rain. On those summer days long ago Wellington had still his foes to face, and the issue was uncertain. When these days dawned the School had already fought its foes and conquered them, and ahead lay comfortable billets by lake, shore and wood.

The annual School Service was held in Grace Church-on-the-Hill on Monday afternoon. A long line of white-veiled girls, led by the School choir and accompanied by the staff in full academicals, passed from the School to the church. The service was read by the Chaplain, Rev. J. S. Broughall, and the sermon was preached by Rev. F. Graham Orchard, Headmaster of Trinity College School, Port Hope. Taking for his subject "The Meeting of Mary Magdalene with the Risen Saviour in the Garden," the preacher set before his hearers their successive passing from the Garden of Innocence through the Garden of Friendship and of Struggle into that of Sacrifice and of Recognition, and pointed them to the promise yet to be fulfilled, "To-day shalt thou be with Me in My Garden," when, guided thither by Him Who is the Gardener of all these, we may pass into the Garden of Life with the prayer, "Awake, O North Wind, and come thou South; blow upon my garden, that the spices thereof may flow out. Let our Beloved come into His Garden and eat His pleasant fruits." The Blessing was pronounced by the Bishop.

The distribution of prize certificates was held at the School on Tuesday afternoon. After a musical programme, rendered with finish and expression, Miss Walsh read her annual report of the work of the School, and made an earnest appeal to the parents for co-operation in bringing about a rededication of their girls to national service and true citizenship. Mr. Fisher's education bill in England, she said, has, in spite of opposition and criticism asserted the principle that the citizen of the future has a claim to a more thorough and a more protracted period of training than has been granted him in the past. His ultimate value to the State is to be enhanced at the cost of some postponement of his immediate value. This principle must be accepted and acted upon individually if the girls of Canada are to become the sane, balanced women the future is calling for. Miss Walsh deplored the wave of excitement brought about by easily-earned money and resulting independence. Girls were indulging in excitement and variety in place of the very real self-dedication with which, at the beginning of the war, many of them offered themselves for service. Such a phase could be dealt with if parents and teachers would combine to press the importance of longer education and of vocational training before letting girls go out as wage-earners. For the unskilled and irresponsible workers, she said, there was no promotion ahead, for they had developed no capacity for filling larger spheres. School is the time when the ideals of sacrifice and service raised by the war can best be responded to, when efforts should be directed "towards uplifting the whole conception of education as a time of preparation

for an unselfish life of service to God and King and country." In the period of upheaval and reconstruction after the great Civil War of 270 years ago the plea of Milton was for more education. "By want thereof," he cried, "the nation perishes." In the reconstruction of to-day let teacher and parents avert the same evil by labouring together to bring home to girls that "Conscientious work honours the worker, and that it is their duty to develop their talents in trust for the good of the community."

After Miss Walsh's speech the Bishop of Toronto distributed the prizes and certificates, whose value this year, as in every previous year during the war, has been voluntarily given up to the Canadian Red Cross. Bishop Sweeney then introduced Dr. G. R. Parkin as an old friend and formerly active member of the Council of the School. Dr. Parkin's speech developed Miss Walsh's plea for higher education by illustrating the part that women will take in politics, in social work and in professional and business life after the war. Woman suffrage entails woman education, and woman discipline, and even woman struggling. He instanced the great cathedral even now a-building in Liverpool, England, whose larger part is dedicated to those women who by their service have "lifted the heart of the world higher."

When the proceedings in the hall were at an end the guests passed on to the north terrace, where a series of folk dances were given by the pupils of the junior and middle School. A Maypole on the lawn was encircled by tiny maidens with gay streamers, the little boys danced a Swedish ordansen with great spirit, and the babies gave charming interpretations of the spirit of Morning, Butterflies and Evening.

St. Agnes School

The fifteenth annual closing of St. Agnes' School took place on Monday evening, June 17th, and was very enjoyable. Many parents and friends from a distance were present. The musical selections given showed great talent, and reflected much credit upon the staff. Those who took part were the Misses Julia Parker, Betty Gillespie, Judith Brewin, Helen Falkenberg, Marion Strickland, Nancy Watson and Jean Evans. The art exhibit was particularly good; the pupils showing great talent and careful instruction. The Bishop of Ontario was unable to be present, owing to an accident, and the prizes were presented by Archdeacon Beamish and several other gentlemen. The Rev. Mr. Brewin, of Ottawa, impressed upon the pupils that a new and better era would arise out of this terrible war. He said: "The students of to-day will help in the reconstruction of to-morrow. To give and not to get, to serve God with us all the time in everything, is the inspiration that should be taken into the lives of the students and a better world will result." Despite the serious war, St. Agnes' has had a good year, and bright prospects for the future.

Progress of the War

- June 17th.—Monday—Austrian attack makes slight progress.
- June 18th.—Tuesday—Mr. Bonar Law announces that the Allied Nations are building ships faster than the enemy's submarines can sink them.
- June 19th.—Wednesday—Austrian offensive at a standstill.
- June 20th.—Thursday—British Government abandons Home Rule and Conscriptio for Ireland.
- June 22nd.—Saturday—Italians force Austrians to retreat in disorder from Montebello to the sea.

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Correspondence

NOM DE PLUMES.

Sir,—May I protest against a practice very common in journalism, but not followed by all the newspapers of Ontario, namely, that of publishing letters over a nom de plume. Various reasons are put forth in defence of the custom, but I would ask, "What right has anyone to spread his thoughts upon the printed page when he is ashamed or afraid to father them?" On the last analysis of the motive for the use of a nom de plume it is either the one or the other, unless indeed it is done with a sinister purpose and then, beyond question, it should not be countenanced at all, especially in a church newspaper. I know one daily newspaper that for three or four years has followed the rule that all contributions to its correspondence columns must appear over the name of the writer. The result has been a marked improvement in that department. I am convinced that it would improve the "Canadian Churchman" and be in the best interests of the Church for you to adopt the same rule. Will you not do so?
 Henry B. Metcalf.
 R.R. No. 3 Pembroke, June 19th, 1918.

A FORWARD MOVEMENT.

Sir,—It may be well to give as much publicity as possible to what may turn out to be a very important Resolution passed at the recent session of the Synod of Toronto. The Bishop of Toronto has drawn attention to it in his summary of the Acts of the Synod to be read in the churches of the diocese; but it can at least do no harm to bring it before your readers. The resolution is as follows:—"That in view of the great call which has come to the Church, particularly through the Investigation Tour of the General Secretary of M.S.C.C., this Synod record its conviction that the time has come for the development of a far-reaching and comprehensive policy and forward movement in the missionary work of the Church, both Canadian and foreign, and for the initiation of an energetic and thorough campaign of missionary education and financial support, together with the working out of that policy. "That this Synod, therefore, earnestly commends the above matters to the special attention of the General Synod at its forthcoming session in September, and asks that the matter be thoroughly and adequately discussed

on the day of the session especially devoted to M.S.C.C. Report."

It is not necessary to comment very much on the above Resolution. Those who have heard or read the addresses and sermons of Canon Gould and Dr. Taylor, who know the facts and have vision of the future with its claims and opportunities, are aware that something of the sort is, to say the least of it, fully due. It may be well, however, to point out what led the movers of the Resolution to bring it before the Synod of Toronto. A "forward movement" must begin somewhere, it matters little where. The main thing is that it shall reach the General Synod, which, of course, meets in Toronto in September; for the reason that the movement should develop in that body and so pass on to M.S.C.C. Thus it would reach the latter as, so to say, a mandate from the whole Church. I think that that is the way the M.S.C.C. authorities would wish it to come to them. It is to be hoped that full opportunity will be given at the General Synod for discussion of this, the most vital matter which can come before that body; and we may well pray earnestly that a movement at least approaching adequacy may eventuate to meet the great call, not of the dim future, but of the great and decisive years immediately at hand.

C. A. Seager.

St. Matthew's, Toronto, June 17, 1918.

INDIA AND THE WAR.

Sir,—The deep interest I feel in our Indian Empire, and the affectionate attachment I entertain for that great and wonderful land where my first missionary efforts were made twenty-four years ago, lead me to ask you please to let it be recorded that I do not agree with the remark of "Spectator" in your issue of June 6th, page 363. "For four years we have been complimenting India, when it has been the greatest slacker of all the Empire." India is unique in our Empire in its vastness of territory and immensity of native population. It is not a Colonial field comparable to this glorious Dominion, or to Australia, New Zealand, South Africa and other parts of the great British Empire. I cannot enter into any public correspondence on the subject—my life is much too irregular with many missionary journeys—I do not see your paper sometimes until it is weeks old. Nor would a public correspondence on such a subject be advisable. I feel sure, however, that "Spectator," whose notes I invariably read, and appreciate, will bear with me for asking that my objection be recorded.

E. F. Athabasca.

June 14th, 1918.

TRAINING OF THE CLERGY.

Sir,—"Marcus Mann" has again hit the nail on the head, and said what many of us have been thinking in his article on the above subject. I suppose that nine-tenths of a physician's success depends upon his skill in diagnosis. The clergyman is the physician of souls, and before he can apply the remedy he must be able to diagnose the cause of the trouble. The physician must know the anatomy of the body, and the clergyman must, so to speak, know the anatomy of the soul. How many clergymen spend their lives in holding up effeminate ideals and in destroying theological difficulties that the average man never has! We sneer at the soap-box orator, but if every theological student were compelled to spend six months in preaching from a soap-box in the streets of Montreal or Toronto, we should get a more virile race of preachers. I agree entirely with

"Marcus Mann" in his rap at the neglect of voice culture in our theological colleges. Actors and lawyers practise assiduously, and are praised for the skill they attain; yet, if a young clergyman were heard declaiming his sermon he would be sneered at as artificial and as "acting." I have always laboured to break down this prejudice. The voice is the preacher's instrument. It is to him what the pencil is to the artist and what the chisel is to the sculptor. Nobody sneers at the singer because his voice has been trained to do what he wants it to do, yet some people seem to think that to take the whine, or the harshness, or the nasal twang out of a clergyman's voice is to take away some of his sincerity. No man ever directly hears his own voice, and I hold every theological college should be equipped with a good phonograph upon which the voice of each student could be recorded and then reproduced for his benefit. I have seen this done, and the enlightenment and consequent helpfulness to the speaker is amazing.

An Arts Graduate.

PRAYERS FOR THE DEPARTED.

Sir,—The second letter of "Anglican Layman" calls for a reply. The Scriptures make clear the fact that men die either in Christ or in their sins. If they die in Christ, how will our prayers better their condition? God is "no respecter of persons." The chief of the Apostles wrote that to be absent from the body was to be "present with the Lord" (2 Cor. 5:8), and to the penitent thief Christ said, "Today shalt thou be with me in Paradise" (Luke 23:42). As a friend wrote to me, "Such do not need the prayers of poor mortals." But if they died in their sins (Ezek. 18:4; John 8:24), how shall they escape, seeing they have neglected their salvation? (Heb. 2:3, 10:26-29). What hope does the Scripture hold out for those unprepared for eternity but "Repentance toward God and faith toward our Lord Jesus Christ?" (Acts 20:21). Why, if there is any hope for those who die unsaved, does God plead so earnestly for men to turn from iniquity to Him in this life? (Read Ezek., chaps. 18 and 23.) Why not labour and pray for the salvation of those who still have opportunity to turn to Christ? My own practice is to pray for the living, and, as I have time and strength, to write to individual soldiers, pointing out to them as clearly as I can the way of salvation. Luke 16:19-31 makes it very clear to us that men must attend to their salvation through hearing and responding to the Word of God in this world and in this life.

Will not those who know Jesus Christ as Saviour and Lord use their opportunities to warn, and to instruct, and to exhort those who are in danger of being cut off in a moment? Will they not teach them to look, not to their own death for salvation, but to the death of Christ, that they may have salvation "through faith in His blood" (Rom. 3:25), and to look ever to the living Christ for the daily "grace . . . sufficient"? (2 Cor. 12:9). God says, "My thoughts are not your thoughts, neither are your ways My ways" (Is. 55:8); therefore, our thoughts and our aspirations and our conclusions may be delusions. This is made very clear in these words of Scripture, "They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie" (2 Thess. 2:10, 11).

There are teachings in the Scriptures which are not what we naturally desire, as, for instance, the eternal punishment of the unsaved; and there are not found in the Scriptures things that we might naturally desire, as, for instance, that our prayers should alter

and better the condition of the departed. Let us, therefore, say and write to the living, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29), and act as believing the Scripture, that "Now is the accepted time . . . now is the day of salvation" (2 Cor. 6:2). If the Scriptures are to be taken as a guide, our prayers for departed saints are not needed, and prayers for departed lost ones, however much we may love them, are too late.

Is it not better to face the truth and to be guided by it? Sadly, sadly, we may turn away where we fear that someone has died unprepared, but with the stern resolve that we will, under God, make greater efforts and greater sacrifices that we "might by all means save some" (1 Cor. 9:22) from the multitudes to whom the door of opportunity is still open. This, to my mind is Scriptural, evangelical, practical.

A. H. Rhodes.

Point Edward, Ont.,
June 15th, 1918.

INTERPRETATION OF PROPHECY.

Sir,—Re the Bishop of Huron's charge, published in the "Canadian Churchman" of May 23rd, strongly condemning a literal interpretation of prophecy, and especially of the Book of the Revelation, and urging all to "spiritualize" such parts of Scripture:—

1. Let us solemnly remember that it was because the Jews of our Lord's time stumbled at the literal interpretation of the Scriptures relating to their coming Messiah that they rejected Him when He did come. Those prophecies, as we know, were fulfilled in detail and to the letter, and we are surprised at their blindness and obstinacy. But why, then, should we follow them by rejecting the equally literal prophecies about His Second Coming?

Of course, there are symbols in the Revelation and elsewhere, but, as far as I can remember, they are explained or implied as such; and when it is not so, we surely do well to understand the words literally, lest we fall into the mistake and condemnation of Israel of old.

2. The Bishop quotes our Lord's words, "It is not for you to know the times and the seasons," etc., but the Lord also said, "How is it that ye cannot discern the signs of the times?" rebuking His hearers for alertness towards earthly things and dullness towards the heavenly. We have other examples of such seeming discrepancy, as, e.g., "He that is not with Me is against Me," and "He that is not against us is on our part." The interpretation, of course, in both cases lies in the context.

3. It seems to me that the confusion and contradictions of Scripture taught by the post-Millennialists are caused by their idea that their will be one day of general judgment for everybody, whereas we believe there are four judgments, and we also believe that "the end of the world" (so called) consists of a series of events.

However, I will leave such topics to abler pens than mine. There is a small book called "Jesus is Coming" (Fleming, Revell Company, 25 cents and postage) which is clear as a bell, and has been a blessing and a new revelation to many. I would very earnestly commend it to those of your readers who do not yet know it.

Janie Langford.

Windsor, N.S., June 8th, 1918.

The Church Army lost no less than 80 huts and recreation centres, together with all their equipment and stores, during the recent German advance.

The Churchwoman

Niagara W.A.

The monthly meeting of the Niagara Board of the Woman's Auxiliary was held on Wednesday, June 5th, in St. George's Schoolroom, Hamilton. The Holy Communion was celebrated by the Rector, Canon Howitt, who also gave the devotional address, taking as his subject, "The Widow's Mite," from St. Mark 12: 41-44. In the absence of the diocesan president, Mrs. Leather, Mrs. Dalley, first vice-president, took the chair and opened the meeting with prayers. After some discussion it was decided not to send out the annual report until September, as most branches cease work for the summer and are more ready and interested in the fall. The Diocesan Dorcas secretary reported sending out twenty-four bales and five parcels costing \$1,025.51. Mrs. F. Glassco read a letter from Miss Tims, of the Sarcee Home, telling of illness and death of some of the children in the Home. Ten dollars of the Extra-Cent-a-Day fund was voted to be sent to Miss Tims to be used for delicacies for the sick children. The Juniors have sent out five bales and five parcels costing \$175.68. Orangeville Branch sent in \$2 for the Japanese Kindergarten at Nagoya, Japan. The report of the secretary-treasurer of the Literature Committee showed receipts of \$122.99; expenditure, \$78.01. Five hundred text books have been lost through submarines, which will explain to many why they have not received their books ordered at the annual meeting. A very delightful visit was paid to Elora, Alma and Fergus by Mrs. Metcalf, the convener, and Miss Woolverton, the secretary-treasurer of the Literature Committee. The thankoffering so far amounts to \$1,167, and it is hoped that the objective of \$1,200 will be reached for the triennial meeting. The "Leaflet" circulation is 1,810, an increase of three. The Diocesan treasurer's receipts were \$1,434 and expenditure \$1,724.03. Mrs. O. S. Clarke, the Diocesan secretary for the Babies' Branch, reported 103 new members. The combining of the Font Roll and the Babies' Branch is to be decided at the triennial meeting and a new name will, perhaps, be chosen. Suggestions for names will be gladly received by Mrs. Clarke any time before September. An interesting letter from Miss Florence Martyn, of Kangra, India, describing her life and work there, was read. The children appreciated the dolls sent out so much that Miss Martyn asks for more to be sent, also cards, (Christmas or picture postal), handkerchiefs, etc. These must be posted before September to reach Kangra in time for Christmas. The meeting closed with the Doxology.

Oxford Deanery W.A.

The annual meeting of the Oxford Deanery Branch of the W.A. was held in the Grey Memorial Hall, Woodstock, on May 22nd, most of the Branches in the Deanery being represented. The president, Mrs. Howard, of Tillsonburg, presided. The meeting was opened with hymn and prayer. Mrs. Appleyard reading the 13th chapter of 1 Cor. as the Bible reading. The secretary-treasurer's report was most encouraging, showing as it did that, in spite of the many calls made upon us in connection with the war, the W.A. of this Deanery had contributed more money than in any year since 1911. Mrs. Appleyard, of New St. Paul's, Woodstock, addressed the meeting, and spoke of the great importance of the educational work, and told how impossible it is in many cases for our clergy in the North-West to give their children even an ordinary public school education, emphasizing the fact that it is our privilege, as well as our duty, to help pro-

vide the necessary education for these children. Mrs. Appleyard also spoke of the terrible lot of the child widows of India, of the cruelty, the loneliness and despair of their lives. The pledges adopted for the coming year were as follows: Educational work, \$75; Bible-woman in Honan, \$35; widows of India, \$25. The election of officers was as follows: President, Mrs. Appleyard; secretary-treasurer, Mrs. Kitchen. The W.A. also had the privilege of hearing two splendid addresses in the afternoon by the Rev. Mr. Middleton, of McLeod, and the Rev. Mr. Trivett, of Honan.

Donation of Communion Service.

The Beaumaris W.A. have donated a cut-glass, silver-plated Communion service to their new church at Milford Bay, Miss Kate Halson purchasing it for them in Toronto.

Ontario Diocesan W.A.

The thirty-second annual meeting of Ontario Diocesan Woman's Auxiliary to the Missionary Society of the Church of England in Canada was held in Brockville, June 4th to 7th. The Lord Bishop of Ontario preached at the opening service at St. Paul's Church, Tuesday evening, his text being, "Occupy Till I Come," from which he drew many practical lessons. At the corporate Communion service the following morning there was a large attendance, and the thankoffering, amounting to \$1,315.16, was presented. Adjourning to St. Paul's Schoolroom, the visitors were heartily welcomed by Mrs. W. T. Reynolds, Brockville, in an address, to which Mrs. R. P. Hurford, of Milford, replied. The Diocesan president, in a beautiful address, briefly reviewed the work of the year. Truly thankful, it had gone on steadily, notwithstanding heavy hearts and unprecedented difficulties. At home and abroad missionary zeal had increased during this time of world-wide anxiety and distress. The progress of the year was told by the various officers. Seven Diocesan life members had been added to the list, which now numbers 130. There are four general life members, 1,584 Senior members (including 218 girls), 361 Juniors and 345 Babies, making the total membership 2,424. The Diocesan treasurer reported an increase in receipts, which totalled \$4,252.26, and all pledges fully met. A larger sum than usual had been spent on Dorcas work, and 71½ bales had been sent, including forty-two outfits; total cost, \$2,320.71. Indeed, from every department the reports were most satisfactory. The Diocesan secretary of Literature had an attractive display of books and pamphlets, and for these there was considerable demand. It was a privilege to have missionaries present from China, Japan and our own North-West at the public missionary meeting, and also at the Junior evening. Miss Cooke, from Nagoya, Japan, gave delightful talks on Japan, its Kindergartens, and the work at St. Peter's Mission. Rev. W. M. Trivett, Honan, China, told how the glad tidings are gradually spreading among the Chinese, who, with years of intellectual achievement behind them, look at first at the missionary not only with suspicion, but with something akin to contempt. Coming nearer home, Rev. W. G. Walton, of the Diocese of Moosonee, described the deplorable conditions existing among the Indians and Eskimos, among whom for many years he has faithfully laboured. Starvation and destitution seeming almost inevitable, he is making an urgent appeal for help to both Government and people. In the great work, at home and abroad, the wife of a missionary plays no small part, and when necessary can "carry on" during her husband's prolonged absence. A very

practical paper, "Our Responsibility Towards the Juniors," written by Mrs. E. F. Blake, Toronto, was read at one of the meetings, and much appreciated. Many questions were discussed and business disposed of, and in voting on the available funds response was made to nine of the accepted appeals. The president and most of the officers of the Board were returned by acclamation. The first and second vice-presidents and Thank-offering secretary having resigned, Miss A. Muckleston, St. George's Cathedral, Kingston; Miss Rogers, St. James', and Mrs. Austin Smith, Catarqui, were elected to these offices. It was hoped all members would go away inspired with renewed zeal and take back to their respective branches some new ideas and fresh points of view. The clergy and members of the different Branches of the W.A. in Brockville were untiring in their efforts for the comfort and convenience of officers and delegates, and did much to make the thirty-second annual such a very successful meeting.

Church News

Preferments, Appointments and Inductions.

Mackintosh, Rev. Canon A. C., Rector of St. James', Guelph, and Canon of Christ Church Cathedral, Hamilton, to be Archdeacon of Wellington and Halton Counties. (Diocese of Niagara.)

Douglas, Rev. Dufferin D., to be Curate at St. Paul's Cathedral, London, Ont. (Diocese of Huron.)

Simpson, Rev. W., B.A., Rural Dean of Regina, Saskatchewan, to be Canon of St. Alban's Cathedral, Regina. (Diocese of Qu'Appelle.)

Paris, Rev. Percy A., Rector of Powassan, to be Rector of Sudbury. (Diocese of Algoma.)

Hymns for Sunday, June 30, 1918.

On a day like our great day of National Humiliation and Prayer, it may be helpful to point some of the most appropriate hymns for the Sunday services:—

1st.—Of course 353. (But would it not be well for the clergyman to explain that this is a hymn for our Empire, and Canada, and our cause—not for King George V. as an individual or a Royal personage.)

2nd.—Humiliation hymns, such as 114, 782, and that Litany to Rousseau's Dream, 506. Also 456, 483.

3rd.—The noble prayer hymns: 566, 543, 333, 358 (which can be sung to 554 or 331).

4th.—The War and Peace hymns: 336, 337, 339, and, perhaps,

5th.—Two hymns, which are very effective when sung by a kneeling congregation, are 175, 176 (and if the people do not know the fine tune of Sullivan, they can be sung to Darwell 544).

Rupert's Land Notes.

Large congregations marked the 65th anniversary services held on June 9th, both morning and evening, of the old St. James' parish church, city limits, Winnipeg. Friends from the city attended in goodly numbers to help celebrate the anniversary of the founding of Winnipeg's oldest church. The morning sermon was preached by Dr. R. C. Johnstone, who dealt in an interesting way with the history of the parish. In the evening, the Rector, Rev. W. G. Nicholson, conducted the exercises, and preached a powerful sermon from the text: "The kingdoms of the world are become the kingdoms of our Lord." The supreme work of

the Church, he said, was to lift up the living Jesus as the means of redeeming the world, and that is the work of St. James' Church, which was celebrating its 65th anniversary. He wondered what the founders would think if they saw the present church and the many houses around it, after comparing the conditions when the church was built on the bare prairie. While the preacher said he stood with those who believed the Church should help the social wrongs by denouncing the selfish amassing of money, and in keeping the young people from evil, still its one great work is to lift up the living Jesus. If all the churches of Winnipeg were to be closed, the city in five years' time would not be worth living in. Discussing the social reforms necessary to help redeem the world, the preacher said that the Unitarian church had stood at the back of many reforms which have been effected, but had failed dismally because it did not hold up the living Christ as a force of righteousness. The original church that first housed the congregation was taken down a number of years ago, because it became unsafe, and replaced with the present edifice, which will be abandoned shortly for a new building to be erected in a more central location further west, in the built-up section of St. James'. The old church cost about \$15,000, practically all of this money being donated from the old country. In its long history the parish has had only five Rectors: Rev. W. H. Taylor, Rev. C. Pinkham (now Bishop of Calgary), the late Canon Cowley, the late Rev. G. I. Armstrong and the present one, Rev. W. G. Nicholson.—"Winnipeg Free Press."

The Rev. R. W. M. Ellison has been appointed to a parish in the diocese of Fredericton. Mr. Ellison has had charge of Grandview for the past three years. Major the Rev. G. A. Wells, who has been overseas since the beginning of the war, recently offered to resign the rectorship of Minnedosa on account of his prolonged absence from the parish. The congregation at a meeting held last week very reluctantly accepted the resignation. Mr. Wells is very much beloved in the parish where for several years he did so excellent a work. No appointment of a successor has yet been made, but the Archbishop has the matter under advisement.

On Sunday evening, June 9th, there was assembled in St. Stephen's Church, East Kildonan, by far the largest congregation ever recorded in the parish books. Chairs in every available spot could not afford sufficient accommodation. It was the farewell service conducted by Rev. J. A. Shirley, M.A., B.D., before leaving to take over his new duties as Chaplain at Rockcliffe Camp, Ottawa. The service was conducted by Mr. J. Miller McCormick, superintendent of the Church Camp Mission. The choir gave a splendid rendering of the anthem, "Crossing the Bar." In his address, Mr. Shirley exhorted the congregation to stand together and to uphold always the great principles for which the church was opened in East Kildonan, the fundamental principles of the evangelical faith, salvation only through the death of Christ, and conversion as the one supreme condition of membership in the Church. At a meeting of the congregation held the previous week, the resignation tendered by Mr. Shirley was not accepted, but leave of absence given for an indefinite period. At the close of the Sunday evening service, Mr. D. E. Williams, as minister's warden, presented, on behalf of the people, to Mr. Shirley, a gold wrist watch beautifully engraved, and to Mrs. Shirley a black leather travelling bag, including a purse from the Girls' Bible Class. It was the third farewell service conducted by Mr. Shirley in the one day, the Missions of Morse Place and East Elmwood, being under St. Stephen's.

At Morse Place at 9.30 a.m., there was a splendid congregation for the Communion service, at the close of which Mr. Shirley was presented with a leather pocket case. At the 11 a.m. service at East Elmwood, a presentation was made of a silver mounted walking stick as part of an officer's uniform. Mr. and Mrs. Shirley came to St. Stephen's Church about a year and a half ago from the parish of Oak Lake, Manitoba, both being graduates of the University of Toronto. St. Stephen's Church, though only five years old, has given nearly one hundred men to the great cause in which the nation is engaged, and in expressing appreciation for the leave of absence given him, Mr. Shirley said that he was proud to remain a St. Stephen's man and to have his name associated with the splendid hundred who have already gone. St. Stephen's congregation has this distinction, that when conscription came into force, not one man was in any way affected by the first call. Every one who should have gone was already in khaki, or had papers in his pocket to show his physical disability. In his closing remarks, the newly appointed Chaplain asked for the prayers of the congregation that he might be enabled to lead many of the men in camp to the knowledge of salvation in Christ. The congregation is very fortunate in having among its laymen Mr. McCormick, superintendent of the Church Camp Mission, whose services will be invaluable until a locum tenens can be secured.

The Right Rev. J. G. Anderson, Bishop of Moosonee, took a few episcopal engagements for the Archbishop at the beginning of this month.

The Rev. Canon W. Bertal Heeney, Rector of St. Luke's, has been travelling in the western dioceses in the interests of the centenary, addressing Synods and other gatherings.

The following appointments to parishes have recently been made: Rev. J. H. Hill, to Grandview; Rev. A. Birch, to Alexander; Rev. T. D. Conlin, to Fairford.

The Rev. Prof. W. T. Hallam, B.D., of Toronto, was a recent visitor to the city, and preached in Holy Trinity and St. Matthew's churches.

The appointment of the Rev. A. E. Bell to the rectorship of Killarney is announced. Mr. Bell has had a very successful ministry in the parish of Ninga, which, through his efforts, has been raised to the status of a rectory. During his incumbency all the debts were paid off and the church consecrated. Mr. Bell enters upon his new work in July.

The Rev. Canon Garton, late Rector of St. Philip's Church, Norwood, Chafyn Grove Missionary, has undertaken the administration of the Mission of St. Chrysostom for a short period.

Two anniversary services and an address by Mr. Justice Curran marked the first anniversary of the opening of St. Mark's Church, St. Vital, June 9th. Services were conducted by Rev. R. C. Johnstone and Rev. L. E. Morris. In the afternoon Mr. Justice Curran addressed the children at an open session of the Sunday School. During the services it was announced that as a result of a campaign in the last six months the church was cleared of debt. A lawn fete and birthday party was held on the church grounds the following evening.

The Mission of Alexander has been extended by the addition of the Sioux Mission, both under the care of Rev. A. Birch, but the latter receiving most of its services from Mr. Itoye, a native lay reader.

The process of consolidation of Missions, at least for war times, goes on apace. Belmont and Ninette are the latest to combine and a priest will shortly be appointed to this work. Canon McElheran paid a visit to the Sanitarium lately to visit the soldiers and parishioners now in residence there.

The Rev. M. Scott has resigned the parish of St. Peter's, Dyneover, and

will pay a prolonged visit to friends in Athabaska.

Among those who suffered serious injuries from the recent bombing raids on Canadian military hospitals in France was nursing sister Meta Hodge, sister of the late Rev. H. B. Hodge.

Tuesday, June 4th, in St. George's Church, Waskada, the Rev. E. E. Robinson was married to Elsie, youngest daughter of Mark Stocks, of Verona. The ceremony was performed by the Ven. Archdeacon Thomas.

His Grace the Archbishop confirmed a class of 30 candidates at the church of St. John the Baptist, Manitou, on Sunday, June 9th, presented by the Rector, Rev. F. Glover, M.A. In the afternoon he consecrated St. Matthew's Church, Altamont. Mr. Glover is doing splendid work in this parish.

Rev. R. Perdue, Elected Rural Dean.

At a recent meeting of the clergy of the County of Bruce, the Rev. R. Perdue, Rector of Walkerton (Huron diocese), was unanimously re-elected to the position of Rural Dean. The ladies of St. Thomas' Church recently presented the Rev. R. and Mrs. Perdue, on the occasion of their fifteenth wedding anniversary, with a variety of useful gifts.

Closing Exercises at Havergal College, Toronto.

Closing exercises at Havergal College, attracted a large number on June 17th, when a long list of prize-winners was announced and medals awarded. A programme of drills and dances was given out on the spacious lawn. These embraced English folk dances, games by the juniors, marching tactics by the seniors, Swedish drill, a grand march and a triple exhibition of the Maypole dance, the poles being decorated with roses and pink and white streamers. The medalists were as follows: The Knox gold medal for executive ability, Bessie Hamilton; the Millichamp gold medal for general proficiency, Edith Sheppard; the Hoyles gold medal for Scripture, Audrey McLeod; the Herbert Mason high character medal, Elsie Boyd. Dr. Hoyles, the president, gave a short talk, followed by a speech by Miss Knox, principal, who told of the splendid efforts of the school during the past year. The Hill School, an annex, raised over \$800, which they sent to Shorncliffe Hospital for the purchase of gymnastic apparatus for the soldiers. Sixty children have individual gardens, and also assist in the large school garden. Socks to the number of 1,300 were knitted by the pupils and sent overseas; 150 girls gave up candy for the year; and several till the end of the war. During the year twenty girls won the bronze medal for life-saving and 10 carried off the silver medal. Many of her pupils are working on the land and others overseas.

Induction at Park Hill.

On Thursday evening, June 13th, a very impressive service was held in St. James' Church, when Rev. A. Stanley H. Cree, formerly Rector of Bervie, was inducted into the parish of Park Hill and Greenway, by the Ven. Archdeacon Richardson, of London. A large congregation was present, representing both parts of the parish. Archdeacon Richardson gave a very inspiring sermon on the parable of "The Great Supper." Rev. H. R. Diehl, of Adelaide, and Rev. Jos. Chapman, of Thedford, assisted with the service. After the induction a reception was held in the Parish Hall.

Fort William Notes.

The Archbishop of Algoma recently visited this parish spending four days at the rectory, the guest of Canon and Mrs. Burt. His Grace was greatly pleased with the evidence of success crowning the efforts put forth in the parish in things both spiritual and temporal. The Archbishop celebrated Holy Communion at 8 a.m., on Sunday, June 9th, when a great many communicated with him. In the evening the church was packed to overflowing by an attentive and reverent congregation. The musical portions of the service were well rendered and joined in most heartily. His Grace administered Holy Confirmation to a class of 19, four of whom were adults, and preached a most eloquent sermon on "the good providence of God," showing, how even in such a war as is in progress now, the good providence of God is still in evidence. Before leaving the parish the Diocesan expressed his gratitude and entire satisfaction, especially for the fact that the vestry had unanimously decided to increase the Rector's stipend by \$300 per annum. Another thing which pleased the Archbishop was the fact that the last \$500 due on the rectory is already in hand, and will be paid over shortly to the mortgagee. When this is done the W.A., who purchased the site and built the house, will formally present the property to the diocese. The rectory is a large brick building, one of the best in the diocese. The Rector and his family leave shortly for Muskoka where they expect to spend the summer months.

Canon Walsh Loses a Grandchild.

Rev. Canon Walsh, of Brampton, received word on June 17th that his little granddaughter, the child of Mr. and Mrs. Adolphus Brown, of Kingston, had died of pneumonia very suddenly. The remains were interred in Brampton Cemetery on June 19th.

A Canadian Honoured in United States

At the annual Convocation of Grove City College, Pennsylvania, which was held on the 12th inst., the degree of Doctor of Divinity, honoris causa, was conferred on the Rev. Archdeacon Reginald S. Radcliffe, in recognition of his eminent services to the Church during many years, and of the high esteem in which he is held by all classes of the community. After completing his Divinity course in Trinity College, Toronto, Mr. Radcliffe, was ordained by the Bishop of Niagara, and ministered for nine years in Luther, in Penetanguishene and in Mount Forest. In the autumn of 1888 he went to the United States, where he has laboured for the past 30 years with great devotion and conspicuous success. The Archdeacon has many friends in Canada, who will rejoice to know of the honour which an American College has so fittingly bestowed on him. A brother of the Archdeacon is the Rev. Elwin Radcliffe, B.C.L., Rector of Desoronto, in the diocese of Ontario.

Speech Day at Trinity College School, Port Hope.

Speech-day proceedings at Trinity College School, Port Hope, attracted many visitors on June 19th. They began with a celebration of the Holy Communion at 9 in the chapel, followed at 11.30 by a full choral service. The preacher, Rev. R. J. Moore, Rector of St. George's, Toronto, drew a parallel between the school and a tree, elaborating the idea that the school had borne wonderful fruit in the large number of her sons who had given their lives in the war. The Bishop of Toronto pronounced the

Benediction. After luncheon in the dining hall, the certificates, prizes and trophies of the year were presented by the Commandant of the Royal Military College, Kingston. Rev. Dr. Bethune, former Headmaster, occupied the chair. In his report, the present Headmaster expressed his great pleasure in seeing Dr. Bethune again at the school. What success the school was having was due to the loyalty of Dr. Bethune's Old Boys. Six hundred Old Boys are serving at the front, and of these 92 have made the supreme sacrifice. Col. Perreau, in addressing the boys of the school, said that the most important thing was to "play the game." He cared nothing for a mere bookworm; success in life depended not on book knowledge only, though he did not decry that, but also on those qualities learned in games and athletics. "Manners maketh man," was the old Winchester College motto, and good manners would be of the greatest help to the young man who had his way to make. He spoke of the fine record the Old Boys had made at the front, and told the boys that it lay with them to be true to the standard set, and said that he always welcomed boys from this school at the Royal Military College. After Col. Perreau had given the certificates, Mrs. Perreau handed to the winners of athletic events the challenge cups, on which their names will be engraved. The proceedings ended with the announcement of the name of the winner of the bronze medal for courtesy, industry and integrity; this year this honour has fallen to E. S. Clarke, senior prefect and captain of the XI.

Death of the Rev. E. Softley.

The death occurred at Brantford on June 19th, of Rev. Edward Softley, who, a year ago, retired from the pastorate of St. James' Church, Grandview. Mr. Softley had been in failing health for some years. He was 52 years of age, and was the son of Rev. Edward and Mrs. Softley, of Walkerton. He was educated at Wycliffe College, Toronto, and served at Corunna and Moffat, Cargill, Mount Pleasant and Grandview. He is survived by his wife and one son, Gordon and by his mother, residing at Grimsby.

Closing Exercises at Ridley College.

The closing exercises at Ridley College, St. Catharines, and the presentation of prizes took place in the gymnasium on June 19th, and in the presence of a large number of Ridley boys and their friends. Rev. Canon Miller, Principal of the school, presided, and outlined the work of the school. He spoke of the new Isolation Hospital, the extensions to the lower school and the necessity for rebuilding the rink. He also referred to the Ridley Old Boys who are overseas, stating that 37 had been killed in the war and about 50 wounded. The Ridley Old Boys have also won a large number of honours on the field, winning many of the awards given for bravery in battle. The presentation of prizes was made by the Bishop of Niagara, who in his opening remarks spoke of his pleasure at being able to be in attendance on such an occasion, and urged the boys to have a hobby.

Closing Exercises at the Cathedral School, Ottawa.

The Christ Church Cathedral Girls' School, Ottawa, held its closing exercises on June 20th. A service was held in the Cathedral, at which all the pupils of the school, numbering 104 in all, were present. Following the church service, an adjournment was made to Lauder Hall, where the honour certificates and prizes were pre-

sented by the Bishop of Ottawa. In the course of his address Bishop Roper made an earnest appeal for the Assyrian Relief Fund, to which a generous response was made. Rev. J. E. Lindsay, who presented the report for the school year, stated that the school had the most successful year in many, and emphasized the fact that the school has far outgrown its present quarters. Amongst those who were presented with certificates was Miss Audrey Bain who matriculated for McGill University, Montreal, with four honours last June. She has the remarkable record of having attended the school for ten years without once being late.

St. John's, St. Thomas.

On Sunday last, the Rector took occasion to thank the members of the congregation and friends for their liberal response to the appeal for the organ fund at the anniversary services held on the 9th inst. The offering exceeded the amount asked for and was sufficient to cancel the entire indebtedness on the new pipe organ, which was installed last October at a cost of \$3,000, leaving a good balance to the credit of the choir fund.

Closing at King's College School, Windsor, N.S.

The closing exercises in connection with this school were held in the Convocation Hall of King's College, on June 17th, Archbishop Worrell presiding. The sermon at the valedictory service, which was held in the College Chapel, was preached by the Rev. Noel Wilcox, the Rector of Christ Church, Dartmouth.

Deanery of Grey.

The spring meeting of the Rural Deanery of Grey and the annual convention of the Deanery W.A. was held at St. George's Church, Owen Sound, on Tuesday, June 11th. There was a celebration of Holy Communion in St. George's Church, at 10.30 a.m. The Rector, Canon Ardill, was the celebrant, assisted by Rural Dean Berry, of Meaford and Rev. W. A. Earp, of India. In the sermon Rev. W. A. Earp described graphically some phases of the missionary's work in India. The Deanery chapter met in the church at 2 p.m., the Rural Dean presiding. The devotional exercises were conducted by Canon Ardill. With one exception every clergyman in the Deanery was present. Visitors present were Rev. W. Jones, of Morpeth, and Rev. W. Walton, of Fort George. A motion was carried that Revs. Canon Ardill, C. L. Langford and A. W. Richardson be a committee to visit Chatsworth and St. Mark's vestries, and to interview them in connection with the matter of augmentation of Rector's stipend. A very interesting, instructive and deeply spiritual paper was read by Rev. A. W. Richardson, of Markdale, on the subject "Parochial Missions," followed by a most helpful discussion. It was moved by Rev. E. G. Dymond and seconded by Rev. Canon Ardill and carried unanimously, that a "Spiritual Conference" be held in the Deanery. It was decided to hold the conference at Markdale in September. The committee appointed to make arrangements was Rev. Rural Dean Berry, Rev. A. W. Richardson and Mr. W. Hanbury. Rev. C. L. Langford, of St. Thomas' Church, Owen Sound, in a comprehensive but pointed address brought before the meeting the necessity of greater support for Huron College and the need of recruits for the sacred ministry. Rev. F. Ryan pointed out that Huron College was the one and only College of the Church in the diocese and as such it was the duty of every clergyman in the diocese to support it. Mis-

sions committee for the Deanery appointed as follows: Revs. W. G. Blackwell and A. W. Richardson, and Messrs. Jas. Carthew and W. Hanbury. On the invitation of the Rural Dean it was decided to hold the next spring meeting in Meaford. The Rev. C. L. Langford was elected secretary-treasurer for the Deanery for another year. The largest and one of the most profitable meetings of Grey Deanery was brought to a close by the Rural Dean pronouncing the Benediction. In the evening, at 7.30, there was a public missionary meeting in the church, addressed by Rev. W. A. Earp, of India, and Rev. W. Walton, of Fort George. Both addresses were deeply interesting and greatly appreciated by the congregation present. Luncheon and supper were served in the Parish Hall by the ladies of St. George's Church. The Rev. W. G. Blackwell moved a very hearty vote of thanks to the Rector and members of St. George's congregation for the kind hospitality extended to the Deanery Chapter and W.A.

Edmonton Notes.

The Bishop of Edmonton held a Confirmation service at Christ Church on Sunday evening, June 9th, when a class of candidates was presented by the Rector, Rev. Canon McKim.

Rev. A. S. Harkness who recently resigned the incumbency of Wabamun is spending a short time in Ontario before going overseas. The work at Wabamun will be carried on for a time by Rev. Mather.

The annual meeting of the Anglican S.S. Association was held in All Saints' schoolroom on Tuesday evening June 11th, when the executive was elected for the coming year. Rev. W. Everard Edmonds is the new president, and Miss Beeby secretary. A motion was passed regretting the departure of the hon. president, the Ven. Archdeacon Webb, who leaves shortly for British Columbia, where he will have charge of the parishes of Rose-dale and Agassiz.

The Rev. R. A. Simmonds, formerly Incumbent of Port Colborne, was inducted into the incumbency of St. Andrew's Church, Edmonton, by Bishop Gray on Sunday, June 10th.

Rev. F. E. Mercer, Incumbent of St. Michael and All Angels', was elected on June 11th, secretary of the newly formed branch of the Dominion Labour Party.

A reception was held under the auspices of the Social Club of St. Andrew's Church on Friday evening, June 14th, for the new Incumbent, Rev. R. A. Simmonds. Messages of welcome were given by Bishop Gray, Archdeacon Webb and representatives of the Y.M.C.A. and Y.W.C.A. Presentations from the congregation and vestry were also made to Mr. W. Irwin, lay reader at St. Andrew's, who has carried on the services regularly since the departure of Rev. J. A. Partridge, the former Incumbent.

Church of the Advent, West Toronto.

The congregation of this Mission recently held a farewell reception in honour of their minister, the Rev. F. J. Lynch, who has been compelled to resign owing to ill-health. The chair was taken by the Rector of the parish, Major the Rev. Macnamara, of St. John's, West Toronto, and during the evening songs and readings were rendered by members of the choir and congregation. Interesting addresses were also delivered by the Rev. Principal O'Meara, of Wycliffe College, Rev. T. Beverly Smith, a former Rector, Rev. Mr. Vowells, pastor of the Methodist Church, who paid a very high tribute to Mr. Lynch as a fellow-minister, and Mr. Mark Bredin. The congregation showed their sincere re-

gard for Mr. and Mrs. Lynch by presenting Mr. Lynch with a cheque for over \$200, the churchwardens making the presentation on behalf of the people. Two little girls handed Mrs. Lynch a beautiful basket of flowers. The members of the W.A. and Women's Guild showed their appreciation of the faithful services of Mr. and Mrs. Lynch in their gifts of an umbrella to Mr. Lynch and a silver dish to Mrs. Lynch. Mr. Lynch fittingly replied on behalf of his wife and himself, emphasizing the great need of the church in the district. That Mr. Lynch will be granted a speedy and complete return of health is the sincere wish of the congregation and his very many friends.

Memorial Service, Oak Lake, Man.

On Trinity Sunday, May 26th, a memorial service was held at St. Alban's Church for the late Acting Flight Commander J. E. Sharman, D.S.C., R.N., and Pte. Eric Atkins. The service was most appropriate. The hymns were "Jesu, Lover of My Soul," "For All the Saints," "To Him that Overcometh," and "Abide With Me." The Union Jack draped the pulpit. The Rector, Rev. W. J. Hatter, preached a forceful sermon from the text, "I have fought a good fight," and at its close the organist played "The Dead March" in "Saul." Commander Sharman was the eldest son of Mr. and Mrs. T. H. Sharman. He attended the Oak Lake School, then St. John's College, Winnipeg, and was taking a mining engineer's course with distinction at Toronto University when he was accepted for the Royal Air Service, August 4th, 1915. Eight months' service on the Verdun front included the winning of the D.S.C. On the Flanders front he won a bar to D.S.C., also the Croix de Guerre. Despatches June, 1917, stated he was credited with eight enemy airplanes. He was missing, believed killed, July 22nd, 1917, and the Admiralty have now reported him killed. Pte. Eric Atkins was the son of the late Rev. Horace Atkins, of Harrington, Northamptonshire, and was on a farm near Oak Lake for some years. Three times turned down by the medical authorities, he went overseas at his own expense, was accepted, saw service at the front, and died in hospital—a soldier!

Welcome to New Rector.

The congregation of St. Patrick's Mission Church, Guelph, gave a very hearty welcome to their new Rector, the Rev. E. A. Slack, on June 13th. Mr. Mayes, former Curate-in-charge, complimented the congregation on the splendid work they had done in the past in support of the Ven. Archdeacon Davidson and himself, and strongly urged them to continue the good work. He said he hoped that they would soon become a self-supporting church, and as they were now a separate parish, it was their duty to work for this end. Capt. the Rev. A. C. Mackintosh, in a bright and helpful address, urged them to support warmly the work of their clergyman. He pointed out that everything cannot be done by the minister alone, but that there is a specific work for both the minister and the congregation, and that success depended upon their faithful co-operation. Mr. Waterhouse, on behalf of the congregation, tendered a very warm welcome to Mr. Slack, closing his remarks with an appeal to the congregation to show the sincerity of their welcome by their hearty co-operation with their new minister in his work. Mr. Slack thanked the congregation and those outside the congregation who had extended to him such a warm welcome. He said he was glad to come among them and was glad to have the opportunity of work-

ing in a new parish, and that his aim would be that which Mr. Mayes had suggested, namely, the making of the parish self-supporting. He said that one of the strongest elements toward this was mutual sympathy and harmony of service and that he hoped every individual member of the congregation would work with him toward this desired end.

St. Matthew's, Ottawa.

Something new in the way of an "outing" was enjoyed by the children of St. Matthew's Sunday School on Monday, 17th inst., when 45 automobiles lined up on 1st Avenue, and took 400 delighted children to Rockcliff and return. After the hour's ride the children assembled in the Parish Hall and an impromptu concert, which lasted about an hour, was heartily enjoyed by teachers and children, and as the children left the hall each received an ice cream cone. The \$40 that the annual picnic would have cost was unanimously voted to the "New Church Fund," that has recently been opened. The members of St. Anna's Guild also decided to cancel the annual lawn social this year and make an every-member canvass instead. The canvass was made this week, and over \$400 was added to the "Fund for Repairs," which is to be used this summer in putting a new floor in the Parish Hall and equipping a kitchen for the guild.

Diocese of Athabasca

Archdeacon White's Indian Itinerary, 1918.

St. John's Mission, Wabasca.

ON January 28th I started from Wabasca with an Indian guide, a train of four dogs and sleigh to visit Indians at different points to the north. The first night we camped at the north end of Wabasca Lake in one of the Indian houses there. During the night one of our dogs ran back to Wabasca. This left us with only three dogs to draw our very heavy load of provisions and fish; and the first stage of the journey was 120 miles, with deep snow and very cold weather to contend with. However, we started and made about ten miles that day. The next morning was exceedingly cold, and it was with difficulty we managed to keep our feet from freezing, and progress was very slow. At noon we met some Indians who had been freighting with horses to Chipewyan Lake. They had had a very hard trip and were nearly out of provisions. We gave them some of our supply. One of their horses had "played out" and they had left it on the road to die. They told us we would never get through with three dogs, the snow was too deep. The next day however, the weather moderated a little and the road improved so that we were able to travel much faster. Eventually we reached Lake Chipewyan, our first objective, on our sixth day from Wabasca.

The following day was a Sunday. We had service in the afternoon, to which several people came, this being their first service since last summer. Many of the people were not wintering there this year, having "pitched off" to where they thought fur would be more plentiful. We heard that some of them had been on the verge of starvation, and were still hard put to it for sufficient food. Providentially, the trader had made a journey there for the purpose of buying fur, and had been able to leave enough provisions with them to help them along till the men could kill some moose. One of the number was a widow with several children, so I gave the trader an order on the Indian

Department for provisions for her, which he kindly promised to take out to her the next time he visited them. Since then I have sent her some clothes out of the W.A. bales for her children.

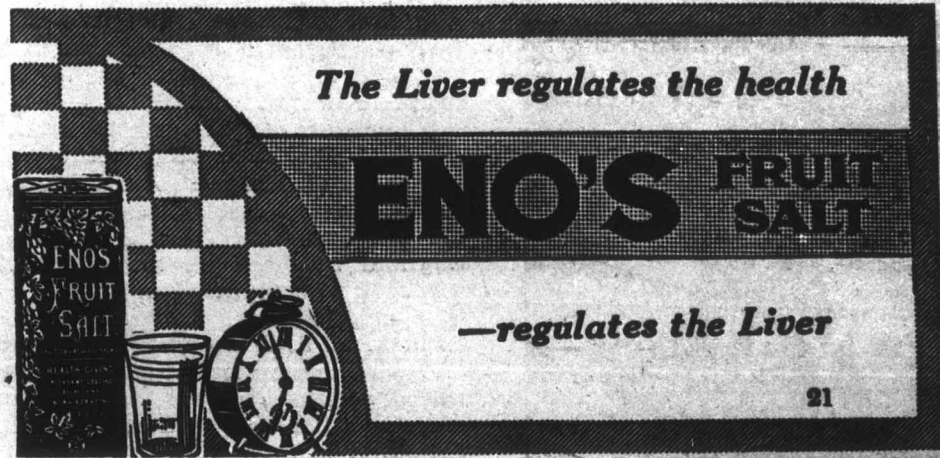
From Chipewyan Lake I went to Deep Lake, where we found one family living. We stayed over night there and had service in the evening. The father of this family knows many of our hymns and has taught his children to sing them. He also has taught them the Cree writing, and they read the Bible, one of which they possess. After prayers with them in the morning we left for Island Lake. Here we found quite a settlement, four houses, and more than one family living in some of the houses. The people here received us very warmly. The largest house was occupied by an old man called "Cutwing." His daughter and son-in-law were in great sorrow, having a few days previously lost an infant child. Although they were all nominally Roman Catholics, they were all most grateful to me for the words of comfort I was able to speak to them. I had service in this house in the evening, and throughout the service there was a deep sense of reverent attention. I heard afterwards that they said never had words touched them so much as the words they heard that day, as I preached to them the simple Gospel of the great love of God. I visited every house, and had prayers and instruction in them all. From here we returned to Lake Chipewyan. The following day I set out with one of the traders for a camp a day's journey out. We reached the "tepee" just after dark. The man at this place is a good hunter. When we arrived he had just returned from killing a moose. But they are very ignorant. He could not read. His stepson, however, reads well and knew some of our hymns. I left a New Testament with him, and he promised to read it. I gave the children picture cards, and wrote some prayers on some of them. It was very cold that night. Both the trader and I slept but little. The children, however, curled themselves up under blankets and shawls and slept soundly. We returned the next day. That night the Indians at Chipewyan Lake had a "Lame dance," a relic of heathen days. I think I am true in saying that the only Indians I know who keep away from those dances (and they number very few) are Protestants. The Indians know that for a true Christian to go to a "Lame dance" is inconsistent.

The next day we left for Chipewyan Lake for our next objective, God's Lake. We took the road back to Wabasca River and struck north. Late that night we reached a trader's house. No one was at home, but we had been instructed where to find the key, so took possession. Although the following morning brought us to Sunday again, we decided to push on to the next "shack," which was some fifteen to twenty miles further down the river. It snowed hard all the morning, with a headwind. We reached the "shack" about 2 p.m. and found no one at home. Standing in the snow, just outside the door, we found a stick, on which was rudely drawn with charcoal a moose. My guide informed me that that indicated that the Indian, who made this hut his home, had killed a moose and was off after the meat, the position of the stick indicating in which direction he had gone. This proved true, for two hours afterwards he turned up with a sleighload of moose meat. I expressed my surprise that he was unnecessarily working on Sunday. He laughed, and said that he had kept the day before as Sunday. He had lost his count. This young fellow is brother to three of the children in our Indian boarding-school at Wabasca. Last fall he fell sick, and we took care of him for about three weeks till he was well enough to re-

turn to his hunting-ground. Hearing that I was in the district, he had made that trip purposely in order that he might have some meat to give me in return for what we had done for him when he was sick. This young fellow is a typical Indian: a good hunter, most generous, and perfectly honest. I travelled with him for about two weeks a few summers ago, and he told me that was the first time he had received any religious instruction. We left him the next morning to continue our journey to God's Lake, which we reached some time before sunset. On reaching God's Lake the hardest part of our journey was over, both for ourselves and our dogs, as from that day it ceased to snow after snowing for eight days in succession, and we came to hard-beaten roads. There were three houses here, in which lived about eighteen people. That night I had a service at which all who were there attended. Some of these Indians were Protestants and some Roman Catholics, but all seemed very ignorant, and did not even know it was the right thing to kneel down when we prayed. But they listened very attentively when I preached. I preached to them again the next morning, and also baptized one of the children. This was my first visit to God's Lake, and the first of a missionary in four years. They were very friendly, and appreciated the effort I had made to come and see them and speak some good words to them. I came away with the feeling that the only way to really help these people to become true Christians was to live right amongst them, for there appears to be none of their own number strong enough to take a lead. But how was this to be accomplished?

The next day we came to a very pretty, narrow, deep valley, through which ran a creek. There was also a little lake. Here there were two houses. The house in which we "camped" for the night was very clean and tidy. I had service here in the evening. In the other house there was a Chipewyan Indian living. He had two little boys, bright, friendly little fellows. These two children were unbaptized. But though he was a Roman Catholic, he was glad for me to baptize them. He said I was the first Protestant missionary he had ever had the opportunity of listening to. The next day we passed two more trappers' dwellings, and arrived at Long Lake in the evening. There are two trading stores at this place. The following morning we went on to Goodfish Lake, where there are several Indian houses. I found all the men were away "visiting" their traps. I visited all the houses and had prayers with the people. While visiting one house, which belonged to a heathen Indian, who had shown in the past considerable opposition to religion, I was surprised to find on the shelf a Gospel according to St. John, which showed signs of having been read. On enquiry, I found that it was one I had sent to this man's next-door neighbour, and they said that it was constantly read. The next morning, before we returned to Long Lake, I baptized another child.

At Long Lake I visited all the houses, and had several requests for books. The next day we went on to Trout Lake, where we wished to spend Sunday. At the morning service seventeen were present. We had a service again in the evening with those in the houses where we stayed. Monday we left for Wabasca, which we reached on the Tuesday evening. We had been away twenty-three days, travelling over 400 miles. We came in touch with more than 200 Indians. I had eleven services and baptized four children. God wonderfully blessed us in preserving us from perils, seen and unseen, and in giving me many opportunities of preaching the Word. May He graciously hear our prayers in blessing what has been done for the glory of His name.



QUEBEC SYNOD.

(Continued from page 411.)

The Reformation was such a cleansing. The Evangelical Revival and the Oxford Movement were others. Each brought a fresh tide of spirituality and strength into the Church. And now to-day the war is revealing to us the figure of One standing in our midst and saying: "My house is a house of prayer, ye have made it a den of thieves." Is war the scourge in the hand of God? Are we in this respect partners with Germany in responsibility for the war? These are solemn questions and they call each one of us to more personal religion and to a deeper penitence. Our earnest prayer should be that of the Psalmist: "Wash me, and I shall be whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me."

Business.

The session was opened in the Church Hall at 12.15 p.m., and the remainder of the morning was spent in organizing.

The afternoon session opened at 2.30. The first business was the election of officers. The Rev. E. R. Roy was re-elected clerical secretary, Mr. E. T. D. Chambers lay secretary, Mr. F. C. Wurtele was elected hon. treasurer, the Rev. C. R. Eardley-Wilmot assistant clerical secretary, Dr. Laurie assistant lay secretary and Mr. P. G. Owen assistant treasurer, Mr. J. Laird and Mr. W. G. Hinds, auditors. The Bishop then read his Charge, in which his Lordship referred to the work of the diocese during the year. After the delivery of the Bishop's Charge, a resolution was passed conveying the thanks of the Synod to the preacher of the morning and requesting him to allow the publication of his sermon in the Journal of Synod. Two memorials were presented from the Rural Deaneries of Quebec and Sherbrooke respectively requesting Synod to petition General Synod for the rearrangement of the Prayer of Consecration in the Communion Office. After discussion the motion was lost. A memorial was received from the diocese of Niagara recommending that no meeting of the General Synod be held this year owing to the necessity of curtailing expenses on account of the war and also because of the advisability of postponing any final action in Prayer Book Revision until after the war. After consideration it was decided not to support the memorial, as it was felt that there are many urgent questions concerning the Church's welfare which should be considered by the General Synod at this time.

By the wish of the Synod the first subject considered on the second day was a motion of which notice had already been given regarding the war. The motion which was brought forward by the Dean of Quebec, and carried by a standing vote, was as follows: "Resolved, That we, the members of the Synod of the diocese of Quebec, do here, in the name and the presence of God, reiterate our heartfelt and unflinching loyalty to our King,

and to the high principles for which he and his allies are contending in the world war; That we pledge ourselves once again to do, each as duty demands, our best for the cause, in full obedience to law, in conservation of food, in avoidance of all wastefulness; in steadfast maintenance of our faith, in frequent and earnest prayer for King, navy, army and Empire, in penitence for our sins personal and national, so that we may be less unworthy of the victory which we pray God to give to our cause in His own good time; That we put on record our full belief that penitence is a necessary precedent to prayer, and that prayer is power in this war, that it will enrich the lives of those who practice it, sustain those upon whom sorrows fall, that it will tend to give patience to those who wait upon the Divine will, bring down needed gifts upon those who are in the forefront of the battle, that it will be the best preparation for the problems that face us now and will confront us in growing numbers at the close of the struggle, and be well pleasing to God." A message of greeting was sent to the Archbishop and Synod of the diocese of Nova Scotia. In this message the sympathy of the diocese of Quebec was conveyed to the diocese of Nova Scotia in the loss suffered by the Church there in the great explosion last December. A message of greeting from St. Clement's Mission, Labrador, sent by the Rev. H. H. Corey, was read by the Bishop. The reports of several committees were received, notably the report of the committee appointed to consider points arising out of the Bishop's Charge. Special mention was made of the facts brought forward by the Bishop showing that the malicious and slanderous charges made against the Canadian soldiers at the front were without foundation.

Vestry Meeting.

A proposal to permit of the holding of the annual vestry meeting on the second Monday in March instead of on Easter Monday, was brought forward by the Rev. H. R. Bigg, Rector of Sherbrooke. The change was urged on account of the fact that in the country parishes the roads are generally at their worst about Easter time. After considerable discussion the motion was adopted.

Women on Vestries.

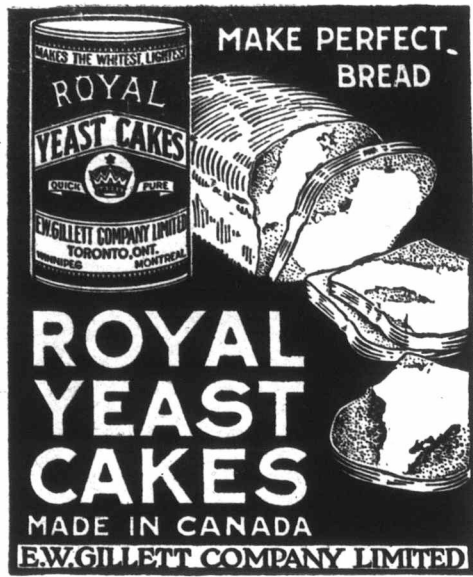
An important motion to give women the right of voting in vestry meetings was referred to a committee to consider and report at the next session of Synod. The short discussion which took place upon the subject called out warm testimony to the magnificent patriotic work being done by women to-day.

Address on the War.

In the evening Columbus Hall was packed to the doors with citizens of all creeds and classes to hear the Bishop of Fredericton, relate his experiences at the front. The frequent applause which greeted the speaker's statements bore testimony to the appreciation of the audience.


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The Bishop of Fredericton dwelt briefly on life aboard ship going overseas, and then spoke on the slanders which had been directed against Canadian soldiers both in England and France, which he stated emphatically could only be characterized as lies. In proof of his assertion he quoted General Currie who, when questioned on the subject of the alleged charges of immorality and drinking amongst Canadian soldiers, gave him this message: "Tell the Canadian people at home I have been in command of upwards of 100,000 men in three years and in all that time, not one single Canadian has been charged with crimes against women." No more reassuring statement could be made than that. During the period he had spent overseas he had only seen one Canadian the worse for drink in

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England, and none at all in France. Bishop Richardson said that no story of the war could possibly be complete without some reference to the men of the Mercantile Marine, who had performed magnificent work, and faced all dangers with the greatest coolness. He also paid a tribute to the manner in which the people of England accepted the situation. No matter what conditions or restrictions were imposed upon them they accepted them all as a means to victory and also with the spirit that whatever sacrifices had to be made, must be, in order that the men at the front should not suffer in their work of conquering the enemy. The women of England had risen nobly to the occasion and were working at munition factories, farming, acting as drivers and conductors of trains and buses, driving automobiles and in fact were doing work, which before the war it was thought men could only perform. The Women's Auxiliary Army Corps had released 50,000 men for the firing line, and the spirit of intense loyalty to the Empire shown by them was a wonderful example to all. His Lordship also paid a tribute to the Canadian doctors and nurses, whom he said were noted for their skill and devotion to duty. Of all the wounded 90 per cent. recover at the casualty stations 95 per cent. recover, while of those in the base hospitals the percentage of recoveries was 98. He then vividly described his visits to the different towns and villages, once prosperous, now nothing but masses of ruins. He related his meeting with Canon Scott and said that amongst the padres at the front none were more respected or beloved than this Chaplain from Quebec. Bishop Richardson also referred to the leadership of Generals Turner, Burstall and Watson, each of whom deserved the honours conferred upon them, but said that their leadership would not be worth anything if it were not for the spirit which animated the men under their command, and in conclusion he asked his audience to strive to imitate this spirit of the men at the front and together conquer the enemy.

Missionary Interest.

At the morning session, on the third day, a motion was introduced and carried that steps be taken to provide a man with first-hand knowledge of conditions abroad if possible, to go through the diocese and by telling people of the facts connected with the missionary work of the Church stir up greater interest in missionary endeavour.

Call of the War.

The Bishop of Fredericton, by special request, addressed the meeting on the call to the Church through the war. He emphasized the need of giving Churchpeople, especially the children, more adequate religious teaching and made a strong appeal for unity among Christians, urging that the true Catholic spirit was not exclusive, but inclusive and that only an united Christendom could witness to the world for Christ.

S.S. Work.

After the midday prayer for Missions, the Rev. R. A. Hiltz, secretary of the Sunday School Commission of the Church of England in Canada, was asked to speak on the work of the Commission. Mr. Hiltz told of what the Commission was doing, especially for the rural Sunday Schools, and emphasized the importance of the Sunday Schools, the work of which was reconstruction, in an age when the forces of destruction were at work on every side. Immediately following Mr. Hiltz's address the report of the Diocesan S.S. Institute was read. In this report it was shown how the contribution of the diocese for

Sunday School had increased during the last few years.

Resolutions.

In the afternoon several important resolutions were brought forward. One dealt with the subject of Clergy Pensions; another with Diocesan Mutual Fire Insurance; and the most important of all had for its object the forming of a committee to forward in the diocese the Social Service work of the Church. This motion was introduced by Mr. J. C. Sutherland, and seconded by Mr. C. St. J. Griffis, and carried unanimously. It was as follows: "That whereas the war has changed and is changing the social, political and economic conditions of our Dominion in many directions, in city, town and country, with far-reaching moral and spiritual effects upon the life of the people; And whereas the Council for Social Service of the Church of England in Canada, established under the authority of the Church in Canada, has issued a general statement regarding the objects, purposes and methods of directed Social Service, and has urged the necessity of having provincial, diocesan and parochial organization to that end. It is hereby resolved that this Diocesan Synod heartily approves of the Social Service movement, endorses the recommendation of the Council for its organization in this diocese, and respectfully requests the Lord Bishop to nominate a general committee of seven laymen, whose duty it will be (1) to give careful study to the various practical problems which affect the diocese in this connection; (2) to advise as to which questions under the local conditions, are the most urgent; and (3) to take such steps as may appear to be practicable to the end of securing effective local organization for the purposes of Social Service in the several parishes and Missions of the diocese." A memorial was drafted to the General Synod asking that final action regarding Prayer Book Revision be deferred until after the war.

Delegates to Synods.

The following were elected lay delegates to the General Synod: Messrs. Jas. Mackinnon, John Burstall, E. T. D. Chambers, Edwin Pope, Col. J. W. Harkom, Col. H. R. Fraser. Substitutes, Messrs. Dr. J. Laurie, A. B. Whitehead, Dr. R. Campbell, W. H. Wiggs, J. C. Sutherland, P. G. Owen. The following are the lay delegates to the Provincial Synod: Messrs. E. T. D. Chambers, Jas. Mackinnon, Edwin Pope, John Burstall, Col. J. W. Harkom, Dr. J. Laurie, Dr. R. Campbell, P. G. Owen, A. B. Whitehead, Col. H. R. Fraser, J. C. Sutherland, W. G. Hinds. Substitutes, Messrs. Geo. Findlay, F. W. Smith, E. H. Wade, W. H. Wiggs, C. St. J. Griffis, A. Veasey. The members of the Executive Committee of Synod were re-elected with the names of the Revs. R. J. Fothergill and G. H. A. Murray in place of the Rev. R. W. E. Wright and the late Canon King, and that of Mr. J. Burstall in place of Dr. Parmelee. The Diocesan Board members were re-elected with the addition of the Rev. R. J. Fothergill in place of the late Canon King.

The latest Parliamentary Return shows that of Church of England Chaplains (excluding colonial Chaplains and Chaplains of the Indian Ecclesiastical Establishment), thirty-eight have been killed in action, twelve have died of wounds and seven have died of disease contracted on active service. For Roman Catholic Chaplains the figures are ten, six and three, respectively. Three Presbyterian Chaplains have been killed and one has died of wounds. Three Wesleyan Chaplains and three United Board Chaplains have been killed.

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A PRAYER.

(By J. H. T.)

Lord over all—in times like these
 Of earthly stress and human pain,
 Write deep upon the hearts of men
 Thy truth, O God—yea—write it plain:
 "Who wars without Thee wars in vain."

Believing thus—this prayer is mine—
 Lord! bless the British line.

Lord, seeing all—Thou dost behold
 The wreck; the beast his red trade plying,
 And scattered by his way
 The brute-scarred women lying—
 My God! their blood is crying.

Illume the path with light divine—
 Lord! guide the British line.

Lord, hearing all—unto Thine ear
 The shouts of Hell are nigh!
 Thou markest well the piteous voice
 Of old men as they helpless die.
 My God! the slaughtered British cry!

Thine ear—Thine arm incline—
 Lord! hold the British line.

Lord, knowing all—Thou stay of old
 'Gainst kings whose names are written in dust—
 Hold them against the outnumbering foe,

In keeping place or giving thrust.
 Made us as clay—increase our trust
 And make Thy glorious power to shine—
 Lord! keep the British line.

Lord God of hosts—the heathen rage;
 The sin-cursed call upon Thy name.
 Aye! Call in words that Christians use

To bless their bloodiness and shame,
 To further on their hellish game.

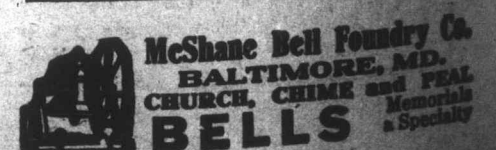
From evil plot and foul design,
 Lord! shield the British line.

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Dimbie's Dustman Tales

By M O. TAYLOR

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ONE day poor, little Dimbie was so ill that she could hardly lift her head off the pillow. It ached so much and her eyes felt so tired, they wouldn't keep open, and everything was a nuisance; but at last she fell fast asleep, and when she woke up the first thing she saw was a lovely bunch of roses, pink and red and yellow and white, all nodding their beautiful heads as much as to say, "Better now, eh! Dimbie?" Her headache had all flown away and she felt quite well again; and she said to Mummy:—

"I think it must have been the booful roses, Mummy," and Mummy said:—

"Yes, my darling, I think so, too." And when bedtime came Mummy told her the story of

"THE ROSE FAIRY."

Once in a lovely garden there grew a beautiful white rose, and right in the heart of it there lived a little fairy, and she was just as sweet and lovely as the rose itself, and the sun shone

on them, the winds sang to them, and the bees came and whispered all sorts of lovely things in the little fairy's ear, and they were both quite happy, because they loved each other.

One day two little children came down the garden path, and when they saw how beautiful and white and pure the rose was, they picked it and carried it away.

Then the poor rose shook with fear, and some of her pretty petals fell to the ground, and the little fairy nestled right down close to her heart and said:—

"Oh, where are we going, dear one?" And the rose said:—

"I don't know, but wherever we are the Fairy Queen will take care of us."

And the children carried the rose to their little sister. Poor, wee girlie! She had a bad back, and had to be all day long on a sofa, and could never run about and play like other little children. Wasn't that sad? But when she saw the rose, with its cool, green shiny leaves and soft, white petals, she clapped her hands and cried:—

"Oh, the dear Rose! Put it close by me where I can smell it. Dear, dear Rose!"

And when she was quite alone she turned her poor, little, sad face up to the beautiful flower and told her all about it. How once she used to be quite well and strong, and then one day she slipped and fell and hurt her back, and lots of doctors had come to see her, but they couldn't make her better.

"And do you think, dear Rose, I shall ever be well again?" she said; and the Rose nodded her head and said:—

"Yes, dear, you will; only wait." And then the little Rose Fairy climbed to the top of the flower and peeped over the petals at the little girl, and when she saw what a sweet, kind face she had and what soft, little, white hands, she crawled right out and flew on to the pillow and stroked her hair from her hot, little head, and whispered all sorts of lovely things in her ear about cool meadows, and green trees, and shining water and flying birds.

"Some day you shall see them all," said the Rose Fairy. "Some day, some day," and then she softly kissed the tired eyes, and the little girl was fast asleep, and all through her dream the Rose Fairy whispered, "Soon you will be well and strong again—quite soon, quite soon."

And when she opened her eyes, there was a doctor bending over her with a kind face and big, strong hands, and he felt the poor, little back all over, and, although the hands looked so soft and tender, they hurt her more than anyone else had ever done; once so much that she gave a big scream, and then the doctor smiled and stroked her face, and called her a "brave little girl," and because he looked so kind and big and strong she told him what the Rose had said. He looked at the Rose nodding on its stalk and back at the little face on the pillow, and then at the Rose again; and then he took the little, white hands in both his big, strong ones and said, very gently:—

"Yes, my dear little girl, what the Rose told you is quite true."

And so, after many, many days, the little girl did get quite well again, and could run and jump and play just like my little girlie does.

But the poor Rose hung its head more and more every day, and the Rose Fairy leaned against its heart and sighed for home; and the little girl looked at it sadly and said:—

"Oh, mother, dear, I'm afraid my poor Rose is dying."

But the Fairy Queen came and took the Rose and the Rose Fairy back to Fairyland and planted them both in her beautiful garden, where nothing ever dies.

NAILS THEM TO THEIR SEAT.

Canon Hay Aitken, who was once described by Moody as "the prince of mission preachers," has been giving some of his reminiscences in an English religious paper, and among these is one of a man who went into a saloon, and, on being asked what he wanted, replied that he did not want anything to drink, but he thought he would like to look in and ask whether any of those present had been to the church near by to see "that chap nailing people to their seats." The barman replied with surprise: "Whatever are you talking about? He don't go round the church with a hammer and tin-tacks, do he?" "No," said the other, "there are no hammer and tin-tacks in it, and yet he nails them to their seats, and no mistake, and, what's more, I've been nailed myself. I had heard a deal of talk about this minister, as they call it, so at last I went to hear the man myself. Well, he preached right enough, and when he had got through with his sermon I thought it was all over, and was just going to come away, when I saw that a good many people were staying on. So I thought I would stay on, too, and see what was coming next. Well, he came down into the body of the church and began to talk from there. Then he gave out the hymn, 'Oh, happy day that fixed my choice,' with the chorus, 'Happy day! when Jesus washed my sins away!' I was just going to rise up and sing, when he said, 'Now, don't join in singing this if it isn't true. If your heart tells

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you that your sins are not washed away, bend your head in prayer and ask God why they are not, but don't tell a lie before God and His people.' He had no sooner said that than he struck up the hymn, and I wanted to rise, but I found that he had nailed me to my seat. I couldn't stand up and sing it. There they were, singing all around me, while I sat there as miserable as I could be, nailed to my seat, and crying to God to have mercy on my soul. So I remained till they got to the last verse, and then it seemed to come like a flash to me: 'Why shouldn't He wash your sins away, too? He's just as willing to do it for you as for any one; why shouldn't He do it now?' And so, as they came to the last chorus, I leapt to my feet and sang as loud as any of them, 'Happy day! when Jesus washed my sins away!' So I want you to go down there, and perhaps you will get nailed to your seat, too."

My Limbs Would Twitch

And Waken Me — Unable to Rest or Sleep, I Walked the Floor in Nervous State—When Specialists Failed I Found a Cure.

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Mrs. M. Smithson, 27 Arthur street, Windsor, Ont., writes: "I was suffering from nervous breakdown, which was caused by a shock when fire broke out in the adjoining house. My nerves were in such a state that, after going to bed, I could not get my nerves quieted down sufficiently to go to sleep. I used to get up and walk around the room, or go downstairs. Even when I would be dropping off to sleep my limbs would twitch and waken me. I used to have cold, nervous night sweats, sometimes would become unconscious and lie that way for quite a little while. I was always cold and it seemed impossible for me to get warm or keep warm. When on the street I would see two or three objects at once, and did not want any person to speak to me or bother me. Any little noise irritated and annoyed me very much. I had consulted specialists and tried many remedies during this time, but could not gain relief. At last I tried Dr. Chase's Nerve Food, and before long could see that this treatment was proving of benefit. I am now feeling so much better that I can go out on the street without any difficulty, can go across the river and go about the same as usual. I sleep well at night, and am feeling more like myself every day. I am pleased to be able to write you to tell you how much good the Nerve Food has done me. It has strengthened and built up my whole system. I am recommending it to everybody I find suffering from nervousness of any kind."

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Curious Rewards For Faithful Church Attendance

AT Hunton, a village in the hop-fields of Kent, England, there is a sum of money set aside each year from a substantial bequest for the purpose of paying poor people who are the most punctual and regular in their attendance on Sunday at the church, says an English paper.

The income of the money thus left comes from consols, and it goes to the six people who have attended church most regularly from one Christmas to another. A year or two back the sum thus distributed was thirty pounds, which averaged a five-pound rote each for the six lucky old folk who won it.

Then, at Holsworthy, in Devon, the old parson, Thomas Meyrick, when he left his famous bequest to be given each year to the girl of the parish whom duly appointed authorities should consider the prettiest, made it a condition that she must not have missed attending the church services on Sunday for a whole year. There are always several competitors for this much-valued money-gift, which one can hardly wonder at when one learns that before to-day the fortunate girl selected for her beauty on the one hand, and for her regular church attendance on the other, has been the recipient of as much as twenty-five pounds from the Meyrick bequest. Probably that is the largest sum in actual cash given for church-going in England to one member of any congregation.

Then there is a Baptist church in Hampshire—the writer has been asked not to indicate its exact location—which surely is unique. There was left to it no less a sum than £10,000, the annual interest from which—usually between £250 and £300—was to be divided between the minister and the poor folk who attend most regularly as members on Sundays throughout the year. As the pastor receives about a fifth of this sum, it means that there is always at least £200 available each year for distribution amongst the congregation entitled to it by their regular attendance.

The Church of St. Mary Aldermary, Queen Victoria Street, London, has a service every St. Mark's Day (April 25th) at which the children from the national schools attend, according to the will of a Mr. Hutchinson, when they must listen to a sermon on the "Liturgy of the English Church." To each child then present is given sixpence for coming, as provided in the bequest, together with a bun as refreshment.

THE CALL.

Women of Canada, arise,
 Quit you like men, be strong;
 Your path, alas! no longer lies
 'Mid symphony and song.

Alas! the dear, old days are dead,
 And they were passing sweet,
 Like violets the children tread
 Beneath their little feet.

Women, no longer stand and wait;
 'Tis time to serve and do;
 The foe is knocking at your gate;
 Your country's calling you.

And is it nought to you, and you,
 All ye that pass unheeding,
 And trail your skirts of brilliant hue
 While Britain lies a-bleeding?

Oh, woman, don't you hear the call?
 Come out from your retreat;
 There's work to do for one and all—
 Delay will mean defeat.

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